

Authenticity of Standard Current version of Dasam Granth

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Authenticity of Standard Version of Dasam Granth: History and its Text in Literature*

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Granth with title as Sri Dasam Granth/or Dasam Patshahi Sri Guru Granth Sahib Ji, also known as Standard Version of Dasam Granth has been seen since 1897 AD in Circulation in Title prints with fixed compositions/contents with and arrangement of contents in 1428 pages, which was published after correction of 32 Granths by a Sodhak committee 1896AD and in Print form since 1900AD. Review of Literature shows no such Granth with Title Sri Dasam Granth or Dasmi Patshahi Ka Granth (with fixed pattern of Compositions/contents and arrangement) was seen in Punjab or Delhi area Sikh institutions in 18th century. Indian sources, Persian sources & over 30 European sources were silent about this Granth during 18th Century. In Literature Title “Dasmi Patshahi Granth” was first time reported by Malcolm in 1810 AD (early 19th century). Then onwards in early 19th century, such Granths started appearing in Sikh institutions in Punjab, initially in hand written Birs and then in print form in 19th century. By 1895AD, over 32 versions, with variable patterns of compositions in hand written birs, including six printed versions were available in Punjab. Sodhak committee prepared final standard version in 1897 AD which has been extensively used in literature during 20th century (1900AD-2000AD). This Granth has always remained controversial among scholars and Sikh community and issues of authenticity of its compositions can be traced during Cunningham during Pre-Singhsabha /Singh Sabha period and from 1947AD onwards till 2013.

Recently Dr.Robin Rinehart (2011)¹ raises the right question that Bansalinama (1769) by Chibar, *Samundra Sagar*, *Avatar lila*, and Mahima Parkash 1776AD (*Bidia Sagar*) are not clear about the work that later became known as the Dasam Granth and both authors do not prove or disprove anything in particular about the anthology that came to be known as the Dasam Granth?. Dr.JS Grewal (2011)² comments on Gurinder Mann U.C.S.B. “Sources for study of Guru Gobind Singh’s life and times “and points out “Mann’s account misses one crucial stage in history of Dasam Granth: Incorporation of Genuine works of Guru Gobind Singh in the Compilation of Dasam Granth” When it happened?. AC Banerjee (1985)³ writes “He (no recognition of different deities and incarnations. This was forgotten and popular fancy pictured him as a worship of Debi or mother goddess. The legend appeared for the first time in Mehma Prakash (Vartak) written in return 1741AD and its full form in Bhai Sukha Singh’s Gurblas, which was completed in 1797AD.”

In this study, discussion is focused on academic issues relating to history and text of various important Dasam Granth manuscripts which I have evaluated such as

- 1698 AD Patna Dasam Granth (Contains Zafarnama in Index and text with same hand). Krishan Avtar is divided in 4 separate section Dasam Sikand,Birha natak, RAS MANDAL & Jodh parbandh with Devi ustit stanzas in beginning of each section.

¹ Dr.Robin Rinehart “*Debating the Dasam Granth*”, 2011 published by oxford press,New Delhi

² Dr.JS Grewal “ RECENT DEBATES IN SIKH STUDIES (2011) PUBLISHED By Manohar New Dehi

³ AC Banerjee AC “The Khalsa Raj” published by Abhinav publications in 1985.page 51.

Different from Krishan avtar in standard dasam granth with stanza 2490-2492 as noted in some manuscripts.

- 1698 AD Ms #1190 Panjab Universty Chandigarh(so called Akal takhat Dasam Granth per kamalroop). It is standard Dasam Granth ,Contains Zafarnama in Index and text with same hand. Krishan Avtar as in standard dasam granth with stanza 2490. No Khas patras.
- Anandpuri Bir (No colopan) so called 1698 AD (Contains 1701AD Hukamnama and last part of Chritprkhyan written with different Hand) . Krishan Avtar is divided in 4 separate sections Dasam Sikand,Birha natak,RAS MANDAL & Jodh parbandh with Devi ustit stanzas in beginning of each. Different from Krishan avtar in standard dasam granth with stanza 2490-2492 as noted in some manuscripts. Krishan Avtar history explaining Khas patra copy as noted Mani singh Bir 1713 and Patna Bir 1698 AD noted on folio155.
- 1713AD Mani Singh Bir Delhi (Incomplete Zafarnama in Persian only. There is no 33Swayeey, Shabad Hazarey, and Khalsa Mehma in this Bir). Krishan Avtar stanzas are 2447 in this Granth. Krishan Avtar history explaining Khas Patra original is noted in this bir as compared to copies in anandpuri, Bhai Daya Singh bir and Patna bir.
- Bhai Daya Singh Aurangabad Dasam Granth. (Missing Chandi Charitar, Vaar Bhagauti 55 Stanza Composition, No Gurmukhi Zafarnama/Jangnama. But contents include Sahansarnama Sukhmana _(folio 1109-1123) Var Malkauns (1156- 1158) Bhagat bhagauti var partial as noted in Patna DG(different from Vaar Bhagauti/vaar durga Ki 1159-1160). Krishan Avtar is divided in 4 separate sections Dasam Sikand,Birha natak,RAS MANDAL & Jodh parbandh with Devi ustit stanzas in beginning of each section. Different from Krishan avtar in standard dasam granth with stanza 2490-2492 as noted in some manuscripts. Krishan Avtar history explaining Khas patra as noted Mani singh Bir 1713 and Patna Bir 1698 AD copy noted on folio 241.
- Baba Deep Singh Gutka, Takhat Sabo Ki Talwandi (No colopan) -Incomplete Standard Dasam Granth(Missing composiotis include Chandi charitar #2,khalsa mehma,Shashtar nammala and Zafarnama and Hakiats). Krishan avtar same as in standard Dasam Granth with stanza count 2489. Like Colebrook dasam granth this Gutka is missing Date stanza as noted on Page 570 in published DG “ Satra Sau Pantal, Mah Sawan sudhi thiti Dee”.
- MS # 740 Guru Nanak dev Universty; folios 330: Incomplete Dasam Granth with hand written Notes By Randhir Singh. The arrangement of compositions is (1) Japu, (2) Akaal Ustat , (3) Chandi Charitar 1, (4). Chhand Chhaka Sri Bhagauti Ji da (5) Chandi Charitar 2, (6) Var Durga Ki (7) (Bachittar Natak Granth Apni katha. 8.Gian Prabodh , (9) Krishan Avtar is divided in 4 separate sections Dasam Sikand,Birha natak,RAS MANDAL & Jodh Parbandh with Devi ustit stanzas in beginning of each.Krishan Avtar history explaining Khas Patra pasted on folio 108a.
- 1723 AD (1780 Samat) Chritrovakhyyan MS 783 Punjab Uni. Chandigarh., Contains 404 stories/kathas Titles of katha/story written in RED, usually starts with “AB katha then title of story”. Many titles differ from standard version. Ending wording as found in Colebrook granth/standard version which reads “ It chit sri charitropakhyyan tri charitar

mantra Bhoop sambadey chariter number----- Samaptam.” Is missing after each story. Total count/Afzu 7850.

- Bhai Jeet Singh (Teona Pujarian) Standard Colebrook like Dasam Granth (No colopan). 12th Hakiat has 19 stanzas. Please note Bhai Jeet Singh (Sevak of 5th Jathedar Sabo Ki talwandi Mahant Ran Singh of Shaheed Misal) wrote Damdami version of Guru Granth sahib in 1770 AD-1771AD. Jeet Singh Died in 1819AD. His family got Nambardari from Delhi Council. Head of Shaheed Misal Gulab Singh son Karam Singh (3rd jathedar of Damdama who moved to SEHJADPUR after marriage but still controlled Takhat Damdama Shaheed) took British Protection In 1804AD.
- 1765AD Patna Missal Dasam Granth.,
- 1777AD **Dasam Granths** Taruna Dal., Shaheedi Bag Anandpur
- 1789AD **Dasam Granth** Ms #522 Panjab University. And MS #1190 PU Chandigarh
- 1793AD **Dasam Granth** Taruna Dal. Shaheedi Bag Anandpur
- 1800 AD **Dasam Granths** Taruna Dal, Shaheedi Bag Anandpur
- 1830 AD **Dasam Granths** Delhi Gurdwara management committee,
- 1833 AD **Dasam Granths** Panjab Language dept.,
- 1841 AD **Dasam Granths** British Library MS ADD 21452 title page written in bold English letters as “Dasham Padishah Da Granth or The Book of the Tenth King Gooroo Govind Singh Umtristur 1847, presented to British library on 11th June, 1856 by Attorney Lewin Bowering
- 1847AD **Dasam Granths** British Library-Devnagri Script from Lahore Darbar , This manuscript was donated to British library By Pandit Radha Krishana whose father and Grandfather were court Pandits of Lahore Durbar.,
- 1859 AD **Dasam Granth** British Library donated by Sadhu Singh Kartarpur Wale-Dhirmal seat.
- 1892 AD **AD Dasam Granths** Pathar Shaap Delhi Gurudwara management committee.
- 1895 AD Dasam Granth Anglo Sanskrit Press Lahore. 1900 AD Dasam Granth Panjabi university Patiala.
- 1913 AD; DASAM GRANTH PRINTED BY BHAI SAHIB S MUNSHI GULAB SINGH and sons NANAKSHAHI Samat year 444 (1913AD) in Sikh Reference Library, Amritsar Punjab.
- TAKHAT NANDER DASAM GRANTH; Only one Undated Dasam Granth, Colebrook Copy from Takhat Nander Sahib(Sarup#8 Budha Dal Patiala written on one opening blank folio)
- DHAMDHAN DASAM GRANTH; Only one Undated Dasam Granth, Colebrook Copy from seat Of Sahib Singh Mahant from Damdhan.
- Many Undated Dasam Granths. Seven Panjabi University dasm granth Including Mss# art G#388 and Mss 115595, four undated Dasam Granths from Takhat Patna Sahib, DG AT Village- Kapoorgarh, Distt.- Fatehgarh Sahib, Chak Fateh Singh, Near Bhuchho

Mandi, Bathinda, Custodian S. Tarsem Singh, 164-Arjun Nagar, Safderjung Enclave, New Delhi, Custodian Mahant Teja Singh MA, Nirmal Dera, Khuda, Hoisharpur, Custodian Gurduara Sahib Rquab Ganj, New Delhi, Custodian Bhai Jivan Singh, Custodian Dukh Nivaran Colony, Sirhand Road, Patiala, 19-25. Four UNDATED Gurduara Sahib Shaheedi Bagh, Taruna Dal, Mukhi Baba Gurdev Singh, Anandpur Sahib., Dasam Granth AT Gurdwara. Sahib Mastuana, Sangrur, Three undated DG at Language Dept/Bhasha Bhivag Patiala, DG with Piara Singh Padam, Kalam Mandir, Loar Mall, Patiala, Three undated DGs at Sikh reference library Amritsar. Dasam Granths at GNDU Library,

The paper will discuss in detail the basic required academic facts on the Subject:

1) Based on Academic Parameters.

a) Date of Document (When it was written);

b) History of the Document;

c) Who is the Scribe; and

d). Internal consistency- to determine which is the closest authentic version of Dasam Granth with title of Granth “Dasmi Patshahi Ka Granth” with compositions and their arrangements as noted in the Standard Dasam Granth since 1897, corrected by Sodhak Committee.

2) Whether any Granth with Title “Dasmi Patshahi Ka Granth” Or Bachitar Natak Granth associated with the 10th Guru as reported by Malcolm in 1810 AD and then corrected & compiled by Sodhak committee in 1897 as ” Dasmi Patshahi Sri Guru Granth Sahib Ji”, which was present in Punjab or Delhi area institutions/Gurudwaras during 18th century as a parallel Granth or not.

3) Academic Issues of Various Dasam Granth manuscripts as noted in various published academic studies in past, in relation to text and history of Dasam Granth.

Subject is subtitled under the following Headings:-

- 1. History of Important Dasam Granth Manuscripts;**
- 2. TEXTUAL ANALYSIS of Important Dasam Granth Manuscripts;**
- 3. Academic issues with various Important manuscripts; Mani Singh Bir, 1698 AD, Patna Dasam Granth, 1713AD, Mani Singh Bir Delhi, and Anandpuri Bir), 1723 AD (1780 samat) Chritrovakhyan MS 783 Punjab Univ Chandigarh., 1765AD, Patna Missal Dasam Granth, 1841 AD Dasam Granths British Library MS ADD 21452, 1847AD, Dasam Granths British Library-Devnagri Script from Lahore darbar, 1859 AD, Dasam Granth British Library donated by Sadhu Singh Kartarpur wale-Dhirmal seat. 1895 AD, Dasam Granth Anglo Sanskrit Press Lahore. 1900 AD, Dasam Granth Panjabi university Patiala.**
- 4. What are the academic/textual issues of “KHAS PATRAS IN various DG manuscripts and history”?**
Does any 18th century source state that there was a controversy about Sri *Dasam Granth*?

5. Is it correct that presently published Dasam Granth was first introduced in literature by Malcolm in 1810 CE in his book titled "Sketch of the Sikhs"? Evidence of British Connection with history and Text of Dasami Patshahi Da Granth
6. Internal evidence of the dates in Dasam Granth is a proof of compilation of this Granth, not written by a single author.
7. Is there any evidence that shows that British introduced Dasam Granth to Strip the Sikhs of the spirit of independence as Sikh nation?.
8. Tribhangi chhands in Sri Akal Ustat.
9. No Evidence indicating that Akal Takhat passed *Gurmattas* in the presence of Two Granths in any 18th century European or Indian writings.
10. Kahn Singh Nabha Opinion on Chriropakhyan
11. Britishers/Malcolm account preferred Bachitar Natak over Guru Granth Sahib in Late 18th century.
12. Who wrote and installed Dev Nagri Dasam Granth in February 1847 in Lahore Darbar after Sikhs lost Anglo Sikh war and Britishers become Dictator in Punjab in December 1846?
13. Sri Guru Granth Sahib Ji is the sole canon sanctified and ordered by Guru Gobind Singh to follow and to accept it for any idea and concept of Sikhism.
14. Academic evidence of the start of relapsing of Sikhism into Hinduism in 18th century Literature by Historian "Anil Chander Bannerji "
15. Giani Gian Singh reports that there were scattered compositions of Dasam Granth literature in 18th century until they were compiled and inserted into certain other compositions.
16. Was the first part Of Dasam Granth complete in 1698? WHY does not this Khalsa Granth refer to the event of "Creation OF Khalsa" and no evidence of its sanctification by Guru Gobind Singh Ji?.
17. Need for more Research on this Granth in which the event of "Creation Of Khalsa" is missing. Because writers admit that they are forgetful and scared for the Granth may become voluminous and ask for Forgiveness.
18. When did Parallel Granth installation become a tradition at Harmander Sahib at Takhat Patna?.
19. List of Extra compositions penned as Mukhvalk Patshahi 10 found in some important Manuscripts which were not accepted by Sodhak committee. Why?
20. Conclusion.

(1)History of Important Dasam Granth Birs.

(A) History of Mani Singh Bir

According to the history now with family of Raja Gulab Singh Sethi (47 Hanuman Rd, New Delhi), “This bir was found during Multan Victory presently in the Pakistan area in 1818 AD. It was found by a military person name not mentioned. Then this person moved to Hyderabad in South India and he settled after retirement in Nander area of Maharastra. This Bir stayed with his family. Then it went to Jamadandar Para Singh’s Dera from where it was bought by Raja Gulab Singh in 1945 and taken to Lahore. Then after partition of India Raja Gulab Singh’s family settled in New Delhi.”⁴ Actual details prior to procurement by Raja Gulab Singh cannot be confirmed but the storey is as mentioned above.

(B) Histoty of Babadeep Singh Bir

Giani Gian Singh in, his book Panth Prakash reports about this Bir to be written/ Compiled by Babadeep Singh Shaheed in Sumat 1804 (1763 AD) . The ending position is Asfotik Kabit.

Bhai Randhir Singh in his “Shabadmoorat” book page 51 reports “Giani Gian Singh did not see the real manuscript of this bir.”

Kahn Singh Nabha in 1931 reported that Bhai Mani Singh Bir (Delhi in possession of Sethi family) and Baba Deep Singh Bir are the same. Textual analysis shows that the Sangrur Bir only ends in Asfotik Kabits. Probably therefore Sangrur Bir was Babadeep Singh Bir and the history of such Bir goes only up to 1857 AD. For details on its hisrory read Jaggi,s work.

There is no known history of this bir prior to 1857AD. This bir is not traceable anywhere anymore.. Also read comments on its text and history.

Bhai Randhir Singh⁵ in his “Shabadmoorat” indicating there were many extracanoncal compositions in this Bir which were rejected by Sodhak committee.

⁴ *Dasam Granth Authorship (Kartitav)*. Punjabi. By Rattan Singh Jaggi. Published by Punjabi Sehat Sabha. New Delhi, 1966.

⁵ *Shabad Moorit –Dasven Patshah da Granth Da Ithas* by Randhir singh published by SGPC,1962

(C) History of Sangrur Bir

This bir is reported⁶ to be received by Raja Sarup Singh (1837-1864 AD) in 1857 during the time of Indian mutiny when he went to Delhi to help the British government. He was given this bir by a Pathan. No name of Pathan and his source of from where this Bir was procured by Pathan available. It had two portions, first is guru Granth Sahib, the second is Dasam Granth. It contained extra compositions like Sansahar Sukhmana, Var Malkauns Ji, and Chaka Bhagota Ji Da *which was deleted by Sodhak Committee in 1897.*

Dharampaul Ashta in his book “Poetry of Dasam Granth” thought that this Bir was prepared at Delhi by Bhai Shiha Singh and per his research Bhai Mani Singh Bir and this Bir has same compositions. But Dr Jaggi, by detailed textual analysis has proven that there are many different textual variants between the two birs. This Bir is not traceable anymore. Also read comments on its text and history by Bhai Randhir Singh in his “Shabadmoorat”

(D) History of Patna Ji Misal Bir

No detail History of this Bir is known but is reported in literature only by Randhir Singh, who writes on Page 49 of his Book “Shabadmoorat- Dasmi Patshah day Granth Da Ithas”⁷ about this Bir. This Bir per Randhir Singh was prepared by Sewadars at Takhat Patna after they found 10th Guru Bani Samat 1821, 21 Maghar Nov 7th Saturday 1764 AD. No Actual evidence on preparation available. Where are the original Documents of this bir by 10th Guru Ji? Randhir Singh ji does not mention where original was written. No original copy of this Bir seen at Patna Sahib. Where is the original of this Bir now? It was copied from Patna Misal, found in Patna 1760,s per Randhir singh. No such original bir seen in Patna. Were there many original granths from which it was copied as noted by the compiler? or it was just a story?. Copy reportedly done in Jammu, Sawan 22 Sudi 9(26 July 1765AD) . Who did copying at Jammu?. Only copy that was seen by Randhir Singh and Padam Ji at Akal Takhat Bunga, Takhat Toshakhana previously. When it came to Akal Takhat and who installed it there is unknown. Although it was at Akal Takhat but is not in the list of 32 Dasam Granths compared by the Sodhak committee in 1895-1896AD. It disappeared for some time and then it was with Jathedar Joginder singh vedanti Ji. But now this Bir is present in Sikh reference Library at Darbar Sahib Amritsar. If this Bir was

⁶ Dasam Granth Authorship (Kartitav). Punjabi. By Rattan Singh Jaggi.

⁷ Shabad Moorit –Dasven Patshah da Granth Da Ithas by Randhir singh published by SGPC, 1962

copied in Jammu and then it was in Punjab in year 1765AD, why then Chhibar, who wrote his Bansalinama in (1769-1779) in Jammu is silent about this very important manuscript? Mehma Parkash which was written at Goindwal by Sarup Das Bhalla, in Punjab 1776 AD, is also silent about this Important Dasam Granth Bir?. Opening **Page** of the manuscript has a note where Hindi Varan Mala is written. Who wrote this?. There is also note written, which reads as “confession of wrong doing by the wife and praying for forgiveness.who wrote this?. Who was the custodian? No details of the movement of

this manuscript from 1765AD onwards until seen By Randhir singh in 1930 AD onwards.

(E) History of Patna Birs;In 2004 Digitization allowed. There are only 5 Dasam Granths at Sri Akal Takhat Patna Sahib. Only one is important, with date on the opening folio 1698AD(1755 Samat).It is said that it was probably written by Sukha Singh Granthi at Patna. No colophon available. No history of this bir is available before Sukha Singh, who (died 1860AD). Tatkara shows the written date as 1755 (1698 CE), but Zafarnama written in the end in same hand will put the date automatically to at least after 1706 by academic parameters. This bir contains extra 8 compositions by Patshahi¹⁰ which were deleted/rejected by the Sodhak Committee in 1897AD, Sukhmana Sansaharnama, Var Malkauns, Var Bhagoti, Rag Sorth P10, Rag Asa P10, Asfotak Kabits and one Bir contains 18 chapters of Bhagwat Gita. Giani Gian Singh reports that Sukha Singh wrote that Dasam Granth Bir at Patna in 1775 AD. But no birs with colophon as written in 1775 AD is available. Only the above Bir shown to be written in Samut 1755 (1698 AD) in Tatkara(see textual analysis below). What happened to the Bir as mentioned by Giani Gian Singh? Why sodhak committee edited 8 compositions contained in this manuscript in (1895-1896)?. Bhai Randhir Singh in his “Shabadmoorat”⁸ book page 17 mentions about these edited out compositions and writes “ Style of writing and language does not match with Guru Gobind Singh’s writings and therefore does not feel that it belongs to 10th Guru Ji”.

(F) History of Moti Bag Gurudwara Bir

This Bir is not found anywhere anymore as mentioned by Giani Gian Singh. It was reported to be the copy of Bir written by Sukha Singh Granthi in 1775AD. Charat Singh, his son, who gave it

⁸ *Shabad Moorit –Dasven Patshah da Granth Da Ithas* by Randhir singh published by SGPC,1962

to Baba Hakam Singh. The history of the Bir⁹ goes to the period of (1862-1876AD). Raja Mahindar Singh who put this Bir into Moti Bag Gurdwara and gave money to Baba Hakam Singh who presented this Bir to Maharaja Mahindar Singh,. After the death of Hakam Singh, his family members Baba Ram Singh and Bedi Natha Singh got this financial help. But Nahar Singh on the contrary told Dr.Jaggi that this Bir was received by Hakam Singh from Charat Singh of Patna, who was the son of Bhai Sukha Singh. Nahar Singh gave this Bir to Maharaja Ranjit Singh who made Nahar Singh custodian of this Bir and put it into Moti Bag Gurdwara in Patiala. After the death of Maharaja Ranjit Singh, as the Britishers became the rulers in Punjab, Nahar Singh took this Bir to his village and after his death, his grand son- in –law, Hakam Singh, gave it to Maharaja Mohinder Singh of Patiala. Later on it was given to Sikh reference library and ultimately was lost during Blue star operation. Jaggi has reviewed this Bir and it has no colophon. The Textual analysis of this Bir, which is outlined below was done by Dr Jaggi.

(G) History of Ananadpuri (Hazuri) Bir

History of this Bir goes back to Maharaja Ranjit Singh’s period (1800-1839 AD). It is reported to have been with Granthi of Mahraja Ranjit Singh, named Diwan Singh. Then it was with his son, Jit Singh, who was tutor of Maharaja Dalip Singh and then his son, Satinder Singh who was the owner of Pioneer Anemling works, G.T. Road Amritsar. Thus the ownership of this Bir, continuing with other family members, went to Bombay and now is probably in Chandigarh area with the family. It is a private property and family does not want to share it with anybody. For detailed history and textual analysis of this Bir, read Mahan Singh “Dasam Granth Di Hazuri bir di Report(Kuj bhag 1752 di Likhat” MS 269 Dr. Balbir singh Sahitya Kendra, Dehra Dun. and there is an article by Dr Balbir Singh, Brother of Bhai Vir Singh on pages 156-164 in the book “ Punjabi University Punjabi Sahit Da Ithas” published by Panjab University 1967 to 1986, edited by Dr. Surinder Singh Kohli. Also read **report of s. Mahan Singh**¹⁰ . Also read about this Bir by Dr Piara Singh Padam in his book “Dasam Granth Darshan”. Microfilm of this Bir is with Dr.Jogider Singh Ahluwalia, who has also printed the folios of this Bir. I am thankful to

⁹ *Dasam Granth Authorship (Kartitav)*. Punjabi. By Rattan Singh Jaggi. Published by Punjabi Sehat Sabha. New Delhi, 1966.

¹⁰ Ms # 269Dr. Balbir Singh Sahitya Kendra, Dehra Dun “ਦਸਮ ਗ੍ਰੰਥ ਦੀ ਖਾਸ ਹਜ਼ੂਰੀ ਤੇ ਦਸਖਤੀ ਬੀ ਕੁਝ ਭਾਗ 1752ਬਿ: ਦਾ ਲਿਖਤ)”

him for allowing me to look at it and for sharing important folios. He has done detail study on this Bir and soon he will share his research findings.

(H) History of Manuscript, Mss D5 Punjabi (HT Colebrook)

John Malcom came to Punjab with Lord Lake in 1805. He was accompanied by Raja Bhag Singh of Jind and went upto Byas River only, where he camped while following Holker. He never went to Amritsar. He could get only a copy Guru Granth Sahib from Punjab but in Calcutta, he got the copy of Dasmi Patshahi Ka Granth which was procured by HT Colebrook, an administrator and attorney by profession in Calcutta during 1805AD as recorded by Malcolm in his account. By History Colebrook never visited Punjab. Malcolm used this Granth for writing his account of “Sketch of the Sikhs”, first published in 1810 AD. HT Colebrook then donated this Bir to British Library in 1812AD along with other manuscripts¹¹. It has no colophon but by Malcolm’s account the history can be traced to Colebrook only until when he procured. Manuscript bears no name of any Scribe but small loose piece folio of the size approximate 3 inches into two inches with no # between folio 158&159 date of 1840 Miti Pooshbadi 15 Mangalvar (Tuesday, Dec 23rd 1783 is seen) on one side. The other side of this loose piece is Blank. Use of word Pooshbadi indicates scribe is from outside Punjab from Hindi belt area. There is no clear-cut history of the custodians of this Bir. Question arises as to from where Colebrook procured this manuscript/Bir, which matches with DG corrected by Sodhak Committee in 1897 AD (See Discussion Below).

(I) History of Mss D6 Devnagri in British Library London¹²

This manuscript has a colophon indicating to be written in feb1847 AD in the end. Note says that it was sent to Paris Art Exhibition in 1856AD but such exhibition was held in 1855AD. And since then it has been in the British Library. There is no clear cut history of the custodians of this Bir but seems to be prepared and in possession of British officials. MSS Punjabi D6 bears a note from the Commissioner, “In conformity to the orders of the Governor General of India this volume named ‘The Granth Sahib’ published by Gooroo Gobind Singh the founder of the Sikh faith, is hereby presented to the Paris Exhibition Society. It is signed by Pundit Radha Krishan, Ecclesiastical Councilor to His Highness the late Maharajah Runjeet Singh. Please Note Paris

¹¹ Amandeep Singh Madra & Parminder Singh, Ed., *Siques, Tigers or Thieves: Eye Witness, accounts of the Sikhs (1606-1809)*, Palgrave Macmillan: New York, 2004,

¹² C. Schackle” catalogue of Panjabi and sindhi manuscript in india office Library. London.

Imperial exhibition was held in Paris between 15th May-15th November 1855. No Imperial Exhibition held in Paris in 1856. How it can be sent from Punjab India in July 1856 after the exhibition is over? This manuscript was written and completed in Feb 1847. Note written in July 1856AD says it was for Paris exhibition which already finished in Nov of 1855. But First Imperial exhibition was held in London in 1851. If this manuscript was written for Imperial Exhibition why it was not sent to First LONDON Imperial Exhibition in 1851? After 4 years when it was written? There appears to be an important evidence of British involvement.

(J) History of Mss Punjabi E1

This Bir has no colophon but was probably written in 1859 AD and was given to Queen Victoria in 1859. It is now present in British Library catalogued as MSS Punjabi E1 and was sent by the Guru Sadho Sodhi of Kartarpur. There is no title or heading of Dasam Granth or Dasmi Patshahi Da Granth. It starts as Tatkara Granth Sahib Ka. No colophon and dating and a Note by Dy. Commander Lahore says “copy of original with signature of guru himself & now in possession of his descendent, Guru Sadhu Singh” But no original Dasam Granth found at with Sodhis of Kartarpur.

(K) History of Mss ADD 214452 ¹³

The title page on **Mss** ADD 21452 is written in bold English letters as “Dasham Padishah Da Granth or The Book of the Tenth King Gooroo Govind Singh, Umtristur 1847, presented to the library on 11th June, 1856 by Attorney Lewin Bowering “Table of contents reads as Tatkara Granth Ji Ka. But Date written in Tatkara is 1898Bk (1841 AD). There is no clear-cut history of the custodians of this Bir donated to British library by L. Bowering, an attorney.

¹³ C. Schackle” catalogue of Panjabi and sindhi manuscript in india office Library. London.

*Dāshām Pādishāh
da
Grānth*

or

*The Book of the Tenth King, Gooroo
Govind Singh*

ADD1452 (6)

Amritsar 1847

L Bowring

(2)

L.CHRITRO VIKHYAN MS # 783 PUNJAB UNI CHANDIGARH. 1723 AD (1780 SAMAT). Received from Diwan Sant Ram Khosla, Amritsar in 1960. No detail prior history since 1723AD. Appears to a part of some old manuscripts starts from folio 301 and ends at Folio 842.

A.C. Joshi Library P.U. Chandigarh	
MSS No. <u>783</u>	Subject <u>Religion</u>
Name of MSS <u>Sri Charitra Vikhyan</u>	
Author <u>Chhota Singh</u>	
Period <u>1780</u>	Folios <u>301-842</u>
Script <u>Gurmukhi</u>	Source <u>Diwan Sant Ram Khosla, Amritsar</u>
Missing Folios _____	

M. MS 522 at Punjab University Chandigarh: total folios, 766. At the end of Hakayats, a note on folio 766 reads "samat 1846 (1789AD), Miti asar sudi poornama Sri Akal Purakh ji Sahai, Guru chit avey guru sahai hoey sri waheguru ji". The source of Acquisition: Gian Singh Librarian, Khalsa College Amritsar, cost Rs 450, bill date 26/3/1957. No history known before

1957AD? Why Khalsa College Amritsar librarian will sell such old Manuscript to Panjab

University and will not keep it in Khalsa College library?

N. THREE COPIES Of DASAM GRANTHS , which are SIMILAR TO THOSE OF COLEBBROOK AT TARUNA DAL DERA, Anandpur . Gurdwara Shahi Bagh, Mukhi Gurdev Singh

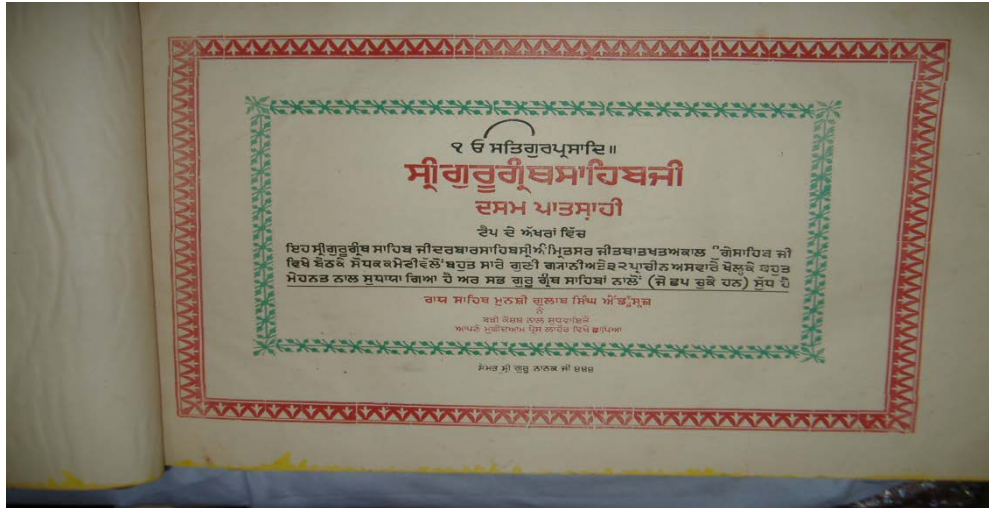
Three Dasam Granths copies, similar to the Colebrook Dasam Granth are found at Taruna Dal Dera in Anandpur. Dates are written at the end. 1777AD **Dasam Granths**, Taruna Dal: 1793AD **Dasam Granth** Taruna dal: 1800 AD **Dasam Granths** Taruna Dal. No history of these Birs is traceable. Dates of completion are noted in the end folios but who wrote them and history of these Granths is unknown.

O. Only one Undated Dasam Granth Colebrook Copy from Takhat Nander Sahib. No colophon. No details of its history and when it came to Nander Sahib.

P. Only one Undated Dasam Granth, Colebrook Copy from seat Of Sahib Singh Mahant from Damsan. No details of its history known and when it came to Dhamdhan Gurudwara.

Q. 1913 AD:- DASAM GRANTH PRINTED BY BHAI SAHIB S & MUNSHI GULAB

SINGH and sons, NANAKSHAHI Samat, Nanakshahi year 444 (1913AD) in Sikh Reference Library, Amritsar Punjab. It is the first standard version of published Dasam Granth available now. Minor variations are found Late DGs printed by Jeevan & Chatar Singh and Kirpal Singh & Jwahar Singh Company..Dr. Dharam Pal Ashta compared this with Delhi Mani Singh Bir and was of the opinion that both Granths are same. On the contrary, the textual analysis of Mani Singh Bir as noted below is different because Banis, as found in Guru Granth Sahib are in the first portion of this Granth and are arranged author wise, under the headings of Sri Mukh Valk Patshi 1,3,4,5,10. The academic analysis shows that this is the Banno version of Guru Granth Sahib and not the Damdami version. Banno version cannot be associated with Mani Singh's name, who compiled and wrote Damadami Bir in 1706AD. Why would a person write the Banno version after 20 years? In Dasam Granth portion, one of Alam Kavi's Dohra, as attributed to 10th Guru's .Zafarnama, is written in Persian only and is incomplete. Who wrote it in Punjabi, in different Granths? The textual analysis of the Bhai Mani Singh Bir clearly shows that the Chhand count of this Bir is different .**There are Swayeey 32, Shabad Hazarey, and Khalsa Mehma in this Bir** which are not seen in Mani Singh Bir of delhi although Dharam pal Astha Vouches that NANAKSHAHI Samat Nanakshahi year 444 (1913AD) and Mani Singh Bir is are same. For details, see textual analysis of Mani Singh Bir.



2. TEXTUAL ANALYSIS

- a) Mani Singh Bir, Moti Bag Bir, Sangrur Bir and Patna Bir
- b) Standard version and Colebrook DG Bir/British Library MSS D5 Punjabi

a) Mani Singh Bir, Moti Bag Bir, Sangrur Bir and Patna Bir

Dr. Jaggi's Book (Dasam Granth Kartitav-Authenticity, 1966)¹⁴ documents different Birs having many variations in the total number of compositions. Some are missing in comparison with published Birs. Textual analysis also shows CHHAND COUNT VARIATIONS. This clearly shows that this Granth has no established text test but has rather evolutionary text. I am hereby producing charts from Jaggi (1966) in English.

Composition Arrangement From Jaggi,s (Dasam Granth Authenticity,1966)

	MANI SINGH BIR	MOTI BAGH BIR	SANGRUR BIR	PATNA BIR
1	Japu	Japu	Japu	Japu
2	Bachittar Natak	Bachittar Natak	Sastar Naam Maala	Akaal Ustit

¹⁴ Dasam Granth Authorship (Kartitav). Punjabi. By Rattan Singh Jaggi. Published by Punjabi Sehat Sabha. New Delhi, 1966.

3	Chandi Charitar	Chandi Charitar	Akaal Ustit	Swayae 32
4	Chandi Charitar	Chandi Charitar	Bachittar Natak	Bachittar Natak
5	Chaubees Avtaar	Chaubees Avtaar	Chandi Charitar	Chaubees Avtaar
6	Brahmavtaar	Brahmavtaar	Chaubees Avtaar	Chandi Charitar
7	Rudravtaar	Rudravtaar	Brahmavtaar	Brahmavtaar
8	Paarasnaath	Paarasnaath	Rudravtaar	Gian Prabodh
9	Sastar Naam Maala	Sast Naam Maala	Gian Prabodh	Chandi Charitar
10	Gian Prabodh	Akaal Ustit	Charitropakhia	Rudravtaar
11	Akaal Ustit	Gian Prabodh	Sansahar Sukhmana	Bisanpadhe
12	Vaar Durga Ki	Vaar Durga Ki	Vaar Malkauns	Chakka Bhagoti Ji
13	Charitropakhian	Charitropakhian	Chakka Bhagoti Ji	Sastar Naam Maala
14	Zafarnaama (Persian)	Asfotak Kabit	Bisanpadhe	Vaar Durga Ki
15	Sadd	Swayae 33	Zafarnaama (Gurmukhi)	Charitropakhia
16	--	Bisanpadhe	Zafarnaama (Persian)	Asfotak Kabit
17	--	Sadd	Swayae 33	Bhagvat Gita
18	--	Zafarnaama (Gurmukhi)	Asfotak Kabit	Sansahar Sukhmana
19	--	Zafarnaama (Persian)	<i>Chhand Without Title</i>	<i>Chhand Without Title</i>
20	--	--	--	Vaar Malkauns
21	--	--	--	Vaar Bhagoti
22	--	--	--	Zafarnaama

A) CHHAND COUNT of Text in various DASAM GRANTH BIRS in comparison with published Text since 1897 (From Jaggi DG Kartitav 1966)¹⁵

#	Baani	Published Bir	Mani Singh Bir	Moti Bagh Bir	Sangrur Bir	Patna Bir
1	Japu	198	198	198	198	199
2	Akaal Ustat	271 1/2	271 ½	271 ½	270 ½	272
3	Bachittar Natak	471	471	471	471	471
4	Chandi Charitar 1	233	233	233	233	233
5	Chandi Charitar 2	262	262	262	--	262
6	Var Durga Ki	55	55	55	--	55
7	Gian Prabodh	336	335 1/2	336	336	336
8a	Chaubis Avtaar	No AFZU	1382 AFZU	1383 AFZU	No AFZU	Variable AFZU
8b	Ram Avtaar	864	860	865	863	Variable AFZU
8c	Krishan Avtaar	2492	2447	2451	2559	Variable AFZU
8d	22 nd & 23 rd Avtaar	10	10	10	10	Variable AFZU
8e	Kal Ki	588	588	588	588	Variable AFZU
8f	Mir Mehdi	11	11	11	11	Variable AFZU
9	Brahma Avtaar	323	343	343	343	Variable AFZU
10a	Rudra Avtaar (Dat)	498	494	494	368	495
10b	Rudra Avtaar (Parasnath)	358	358	358	--	390
11	Swaeey	33	--	33	33	32

¹⁵ *Dasam Granth Authorship (Kartitav)*. Punjabi. By Rattan Singh Jaggi. Published by Punjabi Sehat Sabha. New Delhi, 1966.

12	Shabad Hazare	10	--	11	10	9+2
13	Khalsa Mehma	4	--	--	--	--
14	Shastar Nam Mala	1318	1318	1318	1318	1318
15	Chiritropakhian	7555	7560	7537	7530	7537
16	Zafarnama	12 Hakiats (No AFZU)	12 Hakiats (No AFZU)	12 Hakiats (No AFZU)	12 Hakiats (No AFZU)	12 Hakiats (No AFZU)
17	Asfotik Kabit	--	--	54	56	54+1
18	Sansahar Sukhmana	--	--	--	43	43
19	Var Bhagoti Ji Ki (2 nd version)	--	--	--	3	3
20	Var Malkauns	--	--	--	11	11
21	Bhagwant Gita	--	--	--	--	1800
22	Chhaka Bhagoti	--	--	--	--	137
23	Sadd	--	In the End	1	--	--

B) Textual Analysis/chhand count Standard version and Colebrook DG Bir/ British Library MSS D5 Punjabi.¹⁶

¹⁶. British Library Manuscript MSS Punjabi D5;541 folios, Donated By "HT Colebrooke". Sodhak Committee first time in 1900AD printed standard version and now available in 1428 Pages as 1.) Dasam Sri Guru Granth Sahib Ji. Published by Jawahar Singh and Kirpal Singh, Amritsar in two volumes. 2) Sri Dasam Granth Sahib Ji two volumes. Published by Chatar Singh and Jeevan Singh, Amritsar Both.

#	Composition	Published Bir	BL MSS D5 Colebrook
1	Japu	198 J.K/199 in 444nanakshahi and J.C	198 (150 and 151 combined in chhand 150)
2	Akaal Ustat	271 ½	271 1/2
3	Bachittar Natak	471	471
4	Chandi Charitar 1	233	233
5	Chandi Charitar 2	262	262
6	Var Bhagoti Ji	55	55
7	Gian Prabodh	336	336
8a	Chaubis Avtaar	No AFZU	No AFZU
8b	Ram Avtaar	864	864
8c	Krishan Avtaar	2492	2490
8d	22 nd & 23 rd Avtaar	10	10
8e	Kal Ki	588	588
8f	Mir Mehdi	11	11
9	Brahma Avtaar	323	323
10a	Rudra Avtaar (Dat)	498	498
10b	Rudra Avtaar (Parasnath)	358	358

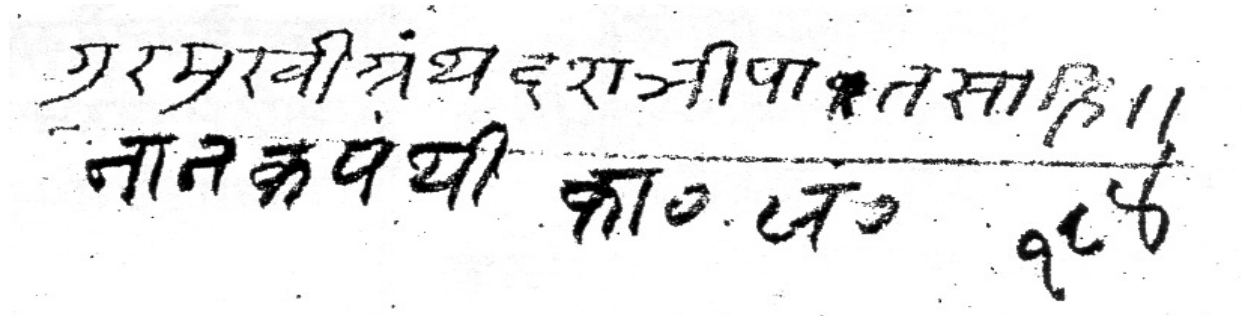
11	Swaeey	33	32
12	Shabad Hazare	10	7
13	Khalsa Mehma	4	4
14	Shastar Nam Mala	1318	1318
15	Chiritropakhian	7555	7556
16	Zafarnama & Hakiats	Zafarnama & 12 Hakiats in Gurmukhi AFZU 861 in nanakshahi 444(No AFZU in J.C and J.K pub birs) Hikiat 12 has 21 chhands only	Zafarnama & 12 Hakiats in Gurmukhi (858 AFZU) but hikiat 12 has 15 chhands only

Colebrook Gave This Manuscript to East India Library,
Calcutta 1812 (Malcom uses it for his sketch of Sikhs)



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1. Title page British Library Ms # D5 Panjabi (Colebrook Dasam Granth) Gurmukhi Granth Dashmi Patshahi.¹⁷



2. TATKARA of BL MSS D5 Punjabi(Colebrook Dasam Granth)matching to have all compositions as noted in Published Dasam Granth as corrected and compiled by Sodhak Committee in 1897 AD.(See following 18 Pages for Details)

¹⁷ British Library Manuscript MSS Punjabi D5;541 folios, Donated By "HT Colebrooke

ਭਸਤਿਗੁਰਪ੍ਰਸਾਦਿ	ਅਬਦੰਗੀਚਰਿਤ੍ਰਕਤਿਬਿਲਾਸਾ॥	7
ਤਤਕਰਾਸੁਚੀਪਤਿਪੋਥੀਕਾ॥ ਜਾਪੁ॥	ਆਦਿਅਪਰਅਲੇਖਅਨੰਤਅਕਾਲਾ॥ ੧	ਪੰਨੇ੨੫
ਸ੍ਰੀਸੁਖਵਾਕਪਾਤਸਾਹੀ॥੧॥	ਬਹੁਗਿਭਇਓਮਾਖਾਸੁਰਤਿਨੋਕਿਆ॥ ੨	ਪੰਨੇ੨੫
ਭਸਤਿਗੁਰਪ੍ਰਸਾਦਿ	ਲੋਪਚੰਡਕਾਪੁਇਗਈਸੁਰਪਤਿਕੋਦਰਜ੩	ਪੰਨੇ੨੬
ਉਤਰਾਖਾਸੇਟਸਖਤਕਾਪਾਤਸਾਹੀ॥੧॥	ਸੇਰੁਸੁਨਿਓਜਬਦੈਤਨਕੋਤਬਚੰਡਪ੍ਰਭ੪	ਪੰਨੇ੨੮
ਅਕਾਲਮੁਖਕੀਰਣਾਤਮਨੈ॥	ਘਾਇਲਾਘੁਸਤਕੋਟਜਾਇਪੁਕਾਰੇਸੁਭਪੈ੫	ਪੰਨੇ੨੮
ਭਸਤਿਗੁਰਪ੍ਰਸਾਦਿ	ਤੁਛਬਦੇਭਜਕੈਰਨਤਿਆਗਕੈਸੁਭ॥ ੬	ਪੰਨੇ੩੧
ਅਬਬਾਓਤਨਾਟਕਗ੍ਰਿਥਲਿਖਯੋਤਾ॥	ਜਬਨਿਸੁਭਗਨਮਾਗਿਓਦੇਵੀਇ॥੭	ਪੰਨੇ੩੨
ਪਾਤਸਾਹੀ॥ ਨਮਸਕਰਸ੍ਰੀਖਲਗਕੋਕੋ	ਤਾਜਿਗਾਇਓਮਾਘਾਜਿਨਕੇਰੁਬ੍ਰ੮	ਪੰਨੇ੩੩
ਤਮਗੀਮਾਓਮਾਅਪਰਅਪਾਰ॥	ਭਸਤਿਗੁਰਪ੍ਰਸਾਦਿ	
ਰਚਾਬੋਰਥਾਦੀਬਿਪਤੇਅਪਾਰ੩	ਅਬਦੰਗੀਚਰਿਤ੍ਰਕਤਿਬਿਲਾਸਾ॥	ਪੰਨੇ੩੪
ਜਿਨੈਬੋਦਪਾਓਯੋਸੁਬੇਦੀਕਰਏ॥੪॥	ਮਹਿਕਟਟੀਤਸੁਰਯੋ॥ ੧	ਪੰਨੇ੩੪
ਬਹੁਗਬਿਖਾਧਥਾਧਿਯੋ॥੫॥	ਦੇਵਿਸਤਬਯਾਜੀਯੋ॥ ੨	ਪੰਨੇ੩੪
ਅਬਮੇਅਪਨੀਕਥਾਬਖਾਨੋ॥੬॥	ਇਹਬਿਪਦੈਤਸੇਘਾਰਕਮਥਲਾ॥ ੩	ਪੰਨੇ੩੫
ਅਬਕਥਿਜਨਮਕਥਨੀ॥੭॥	ਸੁਨੀਕੁਪਾਇਮਗਾਬਚੰਡੁਤੁਕਾਈ॥ ੪	ਪੰਨੇ੩੫
ਗਜਸਾਜਯਮਪਰਜਬਆਯੋ॥੮॥	ਸੁਭਨਿਸੁਭਸੁਣੋਜਬੈਰਕਤਬੀਰਜ॥ ੫	ਪੰਨੇ੩੭
ਬਹੁਤਕਾਲਇਹਭਾਂਤਬਿਤਯੋ॥੯॥	ਲਖੁਭਾਂਤਚੁਣਿਯੋਸੁਭਿਯੋਸੁਭਗਯੋ॥ ੬	ਪੰਨੇ੩੭
ਬਹੁਤਬਗਯਇਹਭਾਂਤਿਬਿਤਯੋ॥੧੦॥	ਜੈਸਬਦੇਵਪੁਕਾਰੀ॥ ੭	ਪੰਨੇ੩੮
ਗਯੋਕਾਨਜਾਦਾਪਿਤਾਪਾਸੰਭਜੋ॥੧੧॥	ਭੋਗੇਯੋਮਣੀਪੜਚਉਸਰਗੋ॥ ੮	ਪੰਨੇ੪੦
ਜੁਪਭਯੋਇਹਭਾਂਤਿਅਪਾਰ॥੧੨॥	ਭਸਤਿਗੁਰਪ੍ਰਸਾਦਿ	
ਇਹਬਿਪਸੋਬਧਭਯੋਜੁਭਾ॥੧੩॥	ਵਰੁਣਿਗਭੰਤੀਜੀਕੀਪਤਸਾਹੀ॥੧॥	ਪੰਨੇ੪੦
ਸਰਬਕਾਲਸਭਸਾਧਉਬਾਰੇ॥੧੪॥	ਪ੍ਰਥਮਤੰਗਭੰਤੀਸਿਮਰਕੈਗੁਰਨਾਨਕਲਈ॥	
ਭਸਤਿਗੁਰਪ੍ਰਸਾਦਿ		

ਅਬਿਸਨਾ ਅਵਤਾਰ ਕਥਨੀ॥੧੩	ਪੰਨੇ ੬੩
ਅਬਿਸਨਾ ਪ੍ਰਬੋਧ ਗ੍ਰੰਥ ਦਿਖਾਏ ਪਤਸਪੀ ੧੦	ਪੰਨੇ ੬੩
ਦੇਵ ਬਣ ਸੁਕਰ ਏਸਿ ਜਾਮਨੁ ਗੁਣ ਪੂਰਨ ਸਮਾ ੨	ਪੰਨੇ ੬੩
ਅਬਰਾਜਾ ਪ੍ਰੀਤ ਤਰੋਤਾ ਕਥਨੀ॥ ਏਕਾਦਸ ਪੰਡਤੀ	ਪੰਨੇ ੬੩
ਰਾਜਾ ਜਨਮੇ ਜਾਗਾ ਪਾਤਕ ਭੋਏ॥	ਪੰਨੇ ੬੪
ਇਤੀ ਜਨਮੇ ਜਾਗਾ ਪਾਤਕ ਭੋਏ॥	ਪੰਨੇ ੬੪
ਇਤੀ ਅਜੈ ਸਿੰਘ ਕਾਰਾ ਜਾਮਨੁ ਗੁਣ ਪੂਰਨ ਭਇਆ॥	ਪੰਨੇ ੬੪
ਜਗਰਾਜਾ॥੬॥੧॥ ਅਬ ਪੰਦਰਹਾ ਜਾਮਨਾ ਪਤ	ਪੰਨੇ ੬੪
ਅਬ ਰਾਮ ਅਵਤਾਰ ਕਥਨੀ॥੨੦	ਪੰਨੇ ੬੪
ਅਬ ਸੀਤਾ ਸੁਅੰਥ ਕਥਨੀ॥੨੧	ਪੰਨੇ ੬੪
ਅਬ ਅਓਧ ਪ੍ਰਵੇਸ ਕਥਨੀ॥	ਪੰਨੇ ੭੦
ਅਬ ਬਨ ਬਾਸ ਕਥਨੀ॥	ਪੰਨੇ ੭੩
ਅਬ ਬਨ ਮੈ ਪ੍ਰਵੇਸ ਕਥਨੀ॥	ਪੰਨੇ ੭੪
ਅਬ ਖਰਦੁਖਨ ਦਈਤ ਜੁਪ ਕਥਨੀ॥	ਪੰਨੇ ੭੪
ਅਬ ਸੀਤਾ ਹਰਨ ਕਥਨੀ॥	ਪੰਨੇ ੭੬
ਅਬ ਸੀਤਾ ਪੋਜ ਬੋਕ ਕਥਨੀ॥	ਪੰਨੇ ੭੬
ਅਬ ਯਨੁਮਾਨ ਸੋਧ ਕੋ ਪਠੈ ਬੋ॥	ਪੰਨੇ ੭੬
ਮਏਦ ਗੀਬਾਚਾ॥ ਉਦੈ ਛਣ ਛੰਦ	ਪੰਨੇ ੭੭
ਸੂਰਬੀਰਾ ਸਜੇ ਘੋਰ ਬਾਜੇ ਬਜੇ ਭਾਜੇ ਧਾ	ਪੰਨੇ ੭੭
ਅਬ ਪ੍ਰਸਤ ਜੁਪ ਕਥਨੀ॥ ਸੰਗੀਤ ਛਪੇ ਛੰਦਾ॥	ਪੰਨੇ ੭੮
ਪਾਗੁ ਹੁਦੀ ਪ੍ਰਸਤ ਪਠਿਯੋ ਦਗੁ ਹੁਦੀ ਦੇ ਕੋਦ	
ਅਬ ਭਿੰਨ ਜੁਪ ਕਥਨੀ॥	ਪੰਨੇ ੭੯
ਅਬ ਮਹੇਂਦਰ ਸੰਤੀ ਜੁਪ ਕਥਨੀ॥	ਪੰਨੇ ੭੯

ਮੇਭੀਛੰਦਾ॥ ਫਲਾਫਲਸੁਫਲੀਛੰਦਾ॥		ੴ ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤੇ॥	
ਅਬਇੰਦ੍ਰੀਤਜੁਪਕਥਨ॥ ਸਿਰਖੰਡੀਛੰਦਾ॥	ਪੰਨੇ ੮੦	ਅਬਕ੍ਰਿਸਨਾ ਅਵਤਾਰ ਇਕੀਸਮੈ ਅਵਤਾਰਕੁ	ਪੰਨੇ ੮੧
॥ ਜੁਟੇਵੀਰਜੁਟੇਵੀਰਪਗਾਵਜੀਆ		ਅਬਦੇਵੀਜੁਕੀਉਸਤਤਿਕਥਨ॥	ਪੰਨੇ ੮੨
ਅਬਅਤਕਾਇੰਦ੍ਰੀਤਜੁਪਕਥਨ॥	ਪੰਨੇ ੮੦	ਹੋਇਕ੍ਰਿਪਾਤੁਮਹੀਮਪੈਤੁਸਥੈ	ਪੰਨੇ ੮੩
ਸੰਗੀਤਪੀਪਸਟਕਾਛੰਦਾ॥ ਕਾਗਜ਼ਦੰਗਕੋਪਕੋ		ਅਬਪ੍ਰਿਥਮੀਬ੍ਰਹਮਾਪਹਿਪੁਕਾਰਤਭਈ॥	ਪੰਨੇ ੮੪
ਅਬਮਕਰਾਛਜੁਪਕਥਨ॥	ਪੰਨੇ ੮੧	ਅਬਦੇਵਕੀਕੋਜਨਮਕਥਨ॥	ਪੰਨੇ ੮੫
ਅਬਰਾਵਨਜੁਪਕਥਨ॥	ਪੰਨੇ ੮੧	ਅਬਦੇਵਕੀਕੋਬਨੁਛਬੋਕਥਨ॥	ਪੰਨੇ ੮੬
ਝਿਣਝਿਣਛੰਦਾ॥ ਝਿਣਝਿਣਤੀਗੰ॥	ਪੰਨੇ ੮੧	ਅਬਦੇਵਕੀਬਸਦੇਵਕੋਦਕੀਬੋ॥	ਪੰਨੇ ੮੭
ਚਥੋਲਾਛੰਦਾ॥ ਧਏਮਾਧੀਰਸਾਧੋਸਿਤੰਤੀ	ਪੰਨੇ ੮੨	ਪ੍ਰਥਮਪੁਤ੍ਰਦੇਵਕੀਕੋਜਨਮਕਥਨ॥	ਪੰਨੇ ੮੮
ਸੀਤਾਮਿਲਬੋਕਥਨ॥	ਪੰਨੇ ੮੪	ਅਬਕ੍ਰਿਤਨਸੋਕਸਥਾਚਾ॥ ਸ੍ਰੇਯ	ਪੰਨੇ ੮੯
ਮਕਰਾਛੰਦਾ॥ ਸੀਅਲੈਸੀਏਸਾਏ॥	ਪੰਨੇ ੮੪	ਬਤਸੁਨੀਜਬਨਾਰਾਇਤੋਕ੍ਰਿਪਕੋਮਨ	
ਅਬਮਾਤਕੋਸਲਿਆਮਿਲਣੰ	ਪੰਨੇ ੮੬	ਪ੍ਰਥਮਪੁਤ੍ਰਬਪਹ	ਪੰਨੇ ੯੦
ਵਲਾਛੰਦਾ॥ ਸੁਨੇਰਮਾਏ		ਅਬਬਲਭਦ੍ਰਜਨਮਕਥਨ॥	ਪੰਨੇ ੯੧
ਅਬਸੀਤਕੋਬਨਬਾਸਦੀਬੋ॥	ਪੰਨੇ ੮੭	ਅਬਕ੍ਰਿਸਨਜਨਮਕਥਨ॥	ਪੰਨੇ ੯੨
ਭਰਬਥਾਚਲਵਸੋ ਅਕਤਾਛੰਦਾ॥	ਪੰਨੇ ੮੮	ਅਬਦੇਵਕੀਬਸਦੇਵਛੋਬੋ॥	ਪੰਨੇ ੯੩
ਸੁਨਬਾਨਛਾਰਨਗਰਬਾ॥		ਪੁਤਨਾਬਾਚਕੋਸਪਤਾ॥	ਪੰਨੇ ੯੪
ਸੀਤਾਦੁਪੁਤ੍ਰਨਸਪਤਪੁਰੀਅਵਧਪ੍ਰਦੇਸ	ਪੰਨੇ ੮੯	ਅਬਨਾਮਕਰਣਕਥਨ॥	ਪੰਨੇ ੯੫
ਅਬਤੀਨੋਭਿਰਤਤੀਅਨਸਾਹਿਤਮਰਬੋਕ	ਪੰਨੇ ੯੦	ਅਬਸਾਗੀਬਿਸੁਮੁਖਮੋਕ੍ਰਿਸਨਜੀਜਸੋਦਾਕੋਦਿਖਈ	ਪੰਨੇ ੯੬
ਚੋਪਈ॥ ਰੋਪਬੀਸਗਰੇਪੁਰਮਾਹੀ॥	ਪੰਨੇ ੯੦	ਅਬਮਾਥਨਚੋਰਬੋਕਥਨ॥	ਪੰਨੇ ੯੭
ਅਬਸਗਰੀਪੁਰੀਸਪਤਸੁਰਗਗਵਨਕ	ਪੰਨੇ ੯੦	ਅਬਤਰਤੋਰਜਮਲਾਰਜਨਤਾਭੋ॥	ਪੰਨੇ ੯੮
ਸ੍ਰੇਯਾ॥ ਪਾਇਗਯੋਜਬਤੇਤੁਮਰੇਤਬੋਰੋ	ਪੰਨੇ ੯੦	ਅਬਬਕੀਦੈਤਕੋਬਪਕਥਨ॥	ਪੰਨੇ ੯੯
ਟੋਹਾ॥ ਸਗਲਦੁਆਰੋਛੰਦਾਛੰਦਾਛੰਦੁ		ਅਬਅਧਾਸੁਰਦੈਤਾਗਮਨਕਥਨ॥	ਪੰਨੇ ੯੯
ਹਰੋਦੁਆਰਾ॥	ਪੰਨੇ ੯੦	ਅਬਬਛੋਰੇਗੁਵਾਰਥਰਮਾਚੁਰੋਬੋਕਥਨ॥	ਪੰਨੇ ੯੯

ਅਥਧੇਨਕਦੈਤਬਪਕਥਨ॥	ਪੰਨੇ ੧੨੭	ਅਥਬਿਖਭਾਸੁਰਦੈਤਬਾਕਥਨ	ਪੰਨੇ ੧੨੭
ਅਥਕਾਲੀਨਾਥਨਾਥਕਥਨ॥	ਪੰਨੇ ੧੨੭	ਅਥਕੋਸੀਦੈਤਬਪਕਥਨ	ਪੰਨੇ ੧੨੭
ਅਥਦਵਾਨਲਕਥਨ॥	ਪੰਨੇ ੧੨੮	ਅਥਨਗਦਜੁਕਿਸਨਪਹਿਆਏ	ਪੰਨੇ ੧੨੮
ਅਥਗੋਪਨਸੋਹੇਲੀਖੇਲਾਥਕਥਨ॥ ਸ੍ਰੋਯਾ॥	ਪੰਨੇ ੧੨੮	ਅਥਬਿਸ੍ਰਾਸੁਰਦੈਤਜੁਪਕਥਨ	ਪੰਨੇ ੧੨੮
ਮਾਘਬਿਤੀਤਭਵੇਹੁਤਿਫੁਲਾਓਇਹਾਈਸ	ਪੰਨੇ ੧੨੮	ਅਥਮਥੁਰਮੈਹਰਿਕੋਆਗਮਨ	ਪੰਨੇ ੧੨੮
ਅਥਲੁਕਮੀਚਨਖੇਲਕਥਨ॥	ਪੰਨੇ ੧੨੯	ਅਥਬਾਗਵਾਨਕੋਉਪਾਰਕਥਨ	ਪੰਨੇ ੧੨੯
ਅਥਦੀਰਯਨਕਥਨ॥	ਪੰਨੇ ੧੨੯	ਅਥਕੁਬਜਾਕੋਉਪਾਰਕਥਨ	ਪੰਨੇ ੧੨੯
ਅਥਬਿਧਨਾਗਿਯੋਪਮਿਥੋ॥	ਪੰਨੇ ੧੨੯	ਅਥਚੰਡੂਰਮੁਸਟਜੁਪਕਥਨ	ਪੰਨੇ ੧੩੧
ਅਥਗੋਵਰਪਨਾਗਿਯੋਪਮਿਥੋ॥	ਪੰਨੇ ੧੨੯	ਅਥਕੰਸਥਪਕਥਨ	ਪੰਨੇ ੧੩੧
ਇਤਾਇਦੁਆਵਿਦਰਸਨਕੀਅ	ਪੰਨੇ ੧੨੯	ਅਥਕਾਨਜੁਬਾਚਨਦਸੋ	ਪੰਨੇ ੧੩੧
ਅਥਨੰਦਕੋਥਨਾਥਪਕਥਨ॥	ਪੰਨੇ ੧੨੯	ਬਾਹਪਸਾਯਾ॥ ਸ੍ਰੋਯਾ॥ ਛਾਗਨਮੇਸਖੀ	
ਅਥਦੇਵੀਜੁਕੋਉਸਤਤਕਥਨ	ਪੰਨੇ ੧੩੦	ਭਾਗੁਲਾਲਸਭੋਹਰਿਸਿਉ	ਪੰਨੇ ੧੩੨
ਤੁਹੀਅਸਰਣੀਜਸਰਣੀ॥ ਪ੍ਰਧਾਨ॥	ਪੰਨੇ ੧੩੦	ਅਥਕਾਨਜੁਮੰਤ੍ਰਗਾਇਤੀਸੀਖਨ	ਪੰਨੇ ੧੩੨
ਅਥਰਾਮੰਤ੍ਰਕਾ॥ ਸ੍ਰੋਯਾ॥	ਪੰਨੇ ੧੩੦	ਅਥਧਨਖਾਬਿਦਿਆਸੀਖਨ	ਪੰਨੇ ੧੩੨
ਅਥਅਣੀਪੋਤਕਤਕਤੁਤਸੋਤਰ		ਅਥਉਪੋਥਿਜਭੇਜਾ	ਪੰਨੇ ੧੩੩
ਅਥਚਤੁਰੰਭਭੇਦਕਥਨ॥ ਸ੍ਰੋਯਾ॥	ਪੰਨੇ ੧੩੦	ਰਾਧੇਬਾਚਉਪਵਸੋ॥ ਸ੍ਰੋਯਾ॥	ਪੰਨੇ ੧੩੪
ਨਕੇਕਾਅਕੀਨਾਗੀਪ੍ਰੀਤਕੀਲਿਖੀ॥		ਪ੍ਰੇਮਛਕੀਆਪਨੇਮੁਖਤੇਇਭਾਂਤਕਹਿਓ	
ਅਥਕਾਪਿਕਲੇਖਾਥਕਥਨ॥	ਪੰਨੇ ੧੩੧	ਉਪਵਸਾਚੇਸਬਾਚ॥ ਸ੍ਰੋਯਾ॥	ਪੰਨੇ ੧੩੬
ਅਥਜਖਵਗੋਪਾਥਕਥਨ॥	ਪੰਨੇ ੧੩੧	ਗ੍ਰਾਮਨਿਮੋਸੰਗਐਸੇਕਹਿਯੋਹਮ	
ਅਥਕੁੰਭਾਥਕਥਨ॥	ਪੰਨੇ ੧੩੧	ਉਪਵਚੰਦ੍ਰਗਾਕੋਸੰਦੇਸਬਾਚ	ਪੰਨੇ ੧੩੭
ਅਥਰਾਧਕਥਨਾਥਕਥਨ॥	ਪੰਨੇ ੧੩੨	ਅਥਕੁਬਜਾਗਿਹਗਵਨਕਥਨ	ਪੰਨੇ ੧੩੮
ਅਥਮੇਨਪ੍ਰਤਾਪਨਾਥਪਸਵਿਦਿਆਈ॥	ਪੰਨੇ ੧੩੨	ਅਥਅਕੂਰਕੋਛੁਕੀਪਸਭੇਜਨ	ਪੰਨੇ ੧੩੯
ਹੁਦਰਸਨਨਾਥਪਟਕਥਨ॥	ਪੰਨੇ ੧੩੩	ਅਕੂਰਬਾਚਪ੍ਰਿਤਰਾਸਰਸੋ	ਪੰਨੇ ੧੩੯

ਅਬਉਗੈਨਕੋਰਾਜਟੀਬੋਕਬਨੀ॥	ਪੰਨੇ ੧੪੦	ਕਾਨਜੁਕੋਦਿਲੀਮਹਿਆਵਨਕਬਨੀ॥	ਪੰਨੇ ੧੮੬
ਅਬਜੁਪਪਬੰਧਨਗਸਿਪਜੁਪਕਬਨੀ॥	ਪੰਨੇ ੧੪੧	ਉਜੈਨਗਜਾਕੀਦੁਪਿਤਾਕੋਬਿਜਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੮੭
ਨਿਪਜਗਸਿਪਬਾਚਸੈਨਪਤ॥	ਪੰਨੇ ੧੪੨	ਅਬਇੰਦੁਭੁਮਾਸੁਰਕੇਦੁਖਤੇਆਵਤਭਏ॥	ਪੰਨੇ ੧੮੮
ਕ੍ਰਿਸ਼ਨਬਾਚਮੁਸਲੀਜੋ॥	ਪੰਨੇ ੧੪੩	ਅਬਜੁਮੁਭੁਮਾਸੁਰਕਬਨੀ॥	ਪੰਨੇ ੧੮੯
ਅਸਿਟਸਿਪਬਾਚ॥	ਪੰਨੇ ੧੪੪	ਅਬਉਸਕੇਪੁਝਕੋਰਾਜਦੇਤਭੇਸੈਲਮਹੇਸਰਾਜ॥	
ਅਬਪੰਚਭੁਪਜੁਪਕਬਨੀ॥	ਪੰਨੇ ੧੪੫	ਸੁਤਾਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੯੦
ਅਬਦਸਭੁਪਜੁਪਕਬਨੀ॥	ਪੰਨੇ ੧੪੬	ਰੁਕਮਨਸਾਬਕਾਨਹੀਧਾਸੀਕਰਨਕਬਨੀ॥	ਪੰਨੇ ੧੯੧
ਅਬਖਰਗਸਿਪਜੁਪਕਬਨੀ॥	ਪੰਨੇ ੧੪੭	ਅਨਰੁਪਜੀਕੋਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੯੨
ਗਾਜਾਜੁਪਿਸਟਰਬਾ॥	ਪੰਨੇ ੧੪੮	ਅਬਉਖਾਕੋਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੯੩
ਖਰਗੋਸਬਾਚਪਾਥਜੋ॥	ਪੰਨੇ ੧੪੯	ਅਬਡਗਰਾਜਕੋਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੯੪
ਕਾਨਜੁਬਾਚਬਡਗੋਸਜੋ॥	ਪੰਨੇ ੧੫੦	ਅਬਗੋਕਲਾਬਿਥੇਬਲਭੰਦੁਜੁਆਏ॥	ਪੰਨੇ ੧੯੫
ਜਗਸਿਪਨਿਪਸੋਮੰਤੀਬਾਚ॥	ਪੰਨੇ ੧੫੧	ਅਬਸਿਘਾਲਕੋਦੁਤੇਜਬੋਜੁਭੀਕ੍ਰਿਸ਼ਨਹਕਬਨੀ॥	ਪੰਨੇ ੧੯੬
ਮੁਸਲੀਬਾਚਕਾਨਜੋ॥	ਪੰਨੇ ੧੫੨	ਅਬਸੁਦਛਾਨਜੁਪਕਬਨੀ॥	ਪੰਨੇ ੧੯੭
ਫੁਲਨਾਛੰਦ ਲੀਯੋਪਾਨਸੰਤਤ॥	ਪੰਨੇ ੧੫੩	ਅਬਕਪਬਪਕਬਨੀ॥	ਪੰਨੇ ੧੯੮
ਨਿਪਜਗਸਿਪਬਾਚਕਾਨਜੋ॥	ਪੰਨੇ ੧੫੪	ਅਬਜਗਸਿਪਬਪਕਬਨੀ॥	ਪੰਨੇ ੧੯੯
ਜਗਸਿਪਨਿਪਬਾਚਹਲੀਸੋ॥	ਪੰਨੇ ੧੫੫	ਦਿਲੀਕੋਆਵਨਗਾਜਸੁਇਜਗਕਰਨਕਬਨੀ॥	ਪੰਨੇ ੨੦੦
ਅਬਕਾਲਜਮਨਕੋਲੇਜਗਸਿਪਫਿਰਿਆ॥	ਪੰਨੇ ੧੫੬	ਜੁਪਿਸਟਰਬਾਚਸਭਪਤ॥	ਪੰਨੇ ੨੦੧
ਅਬਰੁਕਮਨਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੫੭	ਸਿਸਪਲਬਾਚਕਾਨਜੋ॥	ਪੰਨੇ ੨੦੨
ਏਬੀਜੁਬਾਚੁ ਸ੍ਰੇਯਾ ਰੇਖਦਸਾਤਿਹਰੀਜਗਮਤ॥	ਪੰਨੇ ੧੫੮	ਅਬਗਾਜਾਜੁਪਿਸਟਰਗਾਜਸੁਅਜਗ॥	ਪੰਨੇ ੨੦੩
ਪ੍ਰਦਮਨਕਾਜਨਮਕਬਨੀ॥	ਪੰਨੇ ੧੫੯	ਅਬਦੈਤਬਕਤਜੁਪਕਬਨੀ॥	ਪੰਨੇ ੨੦੪
ਅਬਪਰਦਮਨਸਿਬਕੋਬਪਰੁਕਮਨਕੋਮਿਲੇ॥	ਪੰਨੇ ੧੬੦	ਅਬਬੈਦੁਰਬਦੈਤਬਪਕਬਨੀ॥	ਪੰਨੇ ੨੦੫
ਅਬਸਤਾਜਿਤਸੁਰਜਤੇਮਨਯੋਜਾਮਵੇ॥	ਪੰਨੇ ੧੬੧	ਅਬਬਲਭੰਦੁਜੁਤੀਰਬਗਵਨਕਬਨੀ॥	ਪੰਨੇ ੨੦੬
ਸਤਾਜਿਤਕੀਦੁਪਤਾਕੋਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੬੨	ਸੁਦਮਾਬਾਹਤਕਬਨੀ॥	ਪੰਨੇ ੨੦੭

ਬਿਸਨਪਦਾ।	ਪੰਨੇ ੨੦੨	ਤਰਿਬੋਲਮਨਾਛੰਦਰ ਬੁਟਗਾਜਹਗੇ	ਪੰਨੇ ੨੧੪
ਜਿਤਮ੍ਰਿਗਰਖੇਨੈਲਾਛੰਦਰ।	ਪੰਨੇ ੨੦੩	ਸੰਗੀਤਭੁਜੰਗਪੀਆਤਛੰਦਰ।	ਪੰਨੇ ੨੧੫
ਮਨਾਸਰੀ ਨੁਨਪਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੩	ਬਾਗਰਦੰਗਵੀਰੰਜਗਰਦੰਗਜੁ।	ਪੰਨੇ ੨੧੫
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੩	ਪੰਕਜਬਾਟੀਕਾਛੰਦਰ।	ਪੰਨੇ ੨੧੫
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੩	ਬਿਸੇਖਛੰਦਰ।	ਪੰਨੇ ੨੧੬
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਭਜਬਿਨਾਭਟਲਾ	ਪੰਨੇ ੨੧੭
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਜਿਹਕਛੰਦਰ।	ਪੰਨੇ ੨੧੭
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਅਬਦੇਸੀਤਰੁਪਕਥਨੀ।	ਪੰਨੇ ੨੧੮
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਅਸਤਛੰਦਰ।	ਪੰਨੇ ੨੧੮
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਅਸਲੋਕਲਕੀ	ਪੰਨੇ ੨੧੮
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਬਿਧੁਪਨਾਜਛੰਦਰ।	ਪੰਨੇ ੨੧੮
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਜਥੇਜੰਗਜੰਗੀਕਰਿ	ਪੰਨੇ ੨੧੮
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਪਾਧਗੀਛੰਦਰ	ਪੰਨੇ ੨੧੯
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਪਛਮਹਿਜੀਤ	ਪੰਨੇ ੨੧੯
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਭਿਤਭੁਜਛੰਦਰ।	ਪੰਨੇ ੨੨੦
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਤਾਸੀਕਪਾਲੀ	ਪੰਨੇ ੨੨੦
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਜਾਪੋਛੰਦਰ।	ਪੰਨੇ ੨੨੦
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਜਬਕੋਪਾਕਲਕੀਅਵਤਾ	ਪੰਨੇ ੨੨੦
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਅਨਹਛੰਦਰ	ਪੰਨੇ ੨੨੦
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਸਤਜੁਗਆਯੋ	ਪੰਨੇ ੨੨੦
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਤਿਲੋਕੀਛੰਦਰ।	ਪੰਨੇ ੨੨੧
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਮੋਹਨਛੰਦਰ।	ਪੰਨੇ ੨੨੧
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਅਗਿਆਰਕੋਗਿਪ	ਪੰਨੇ ੨੨੧
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਮਥਾਨਛੰਦਰ।	ਪੰਨੇ ੨੨੧
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਛਾਜੇਮਹਾਂਜੋਤ	ਪੰਨੇ ੨੨੧
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਥਾਨਤੁੰਗਮਛੰਦਰ।	ਪੰਨੇ ੨੨੧
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਤੋਮਰਛੰਦਰ।	ਪੰਨੇ ੨੨੧
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਇਹਭਾਂਤਕੋਤਿਤ	ਪੰਨੇ ੨੨੧
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਇਤਮਹਿਦੀਮੀਰਬਧਾ।	ਪੰਨੇ ੨੨੧
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਬਿਸਤਿਮੁਖਪ੍ਰਸਾਦਿ	ਪੰਨੇ ੨੨੨
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਅਬਸੁਤਮਾਅਵਤਾਹਕਥਨੀ।	ਪੰਨੇ ੨੨੨
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਤੁਤੀਯਾਅਵਤਾਹਕਥਨੀ।	ਪੰਨੇ ੨੨੩
ਅਬਸੁਤਦੁਕਦੀਛੰਦਰ।	ਪੰਨੇ ੨੦੪	ਅੰਤਿਤੀਯਾਅਵਤਾਹਕਥਨੀ।	ਪੰਨੇ ੨੨੩

ਅਬਚਤਰਬਥੁਮਾਬਚੇਸਾਵਤਰਕਥਨੀ॥	ਪੰਨੇ ੨੨੩	ਅਬਭਿਤਤੈਦਸਮੇਗੁਰੁਕਥਨੀ॥	੧੩	ਪੰਨੇ ੨੩੯
ਅਬਪੰਚਮੇਅਵਤਰਬਥੁਮਾਬਿਸਮਨੁਰਾ		ਅਬਚਤਰਦਸਮੇਗੁਰਨਾਮ	੧੪	ਪੰਨੇ ੨੩੯
ਜਕੋਰਾਜਕਥਨੀ॥੫	ਪੰਨੇ ੨੨੩	ਅਬਬਾਨਗਰਪੰਧਰਵੇਗੁਰੁਕਥਨੀ॥	੧੫	ਪੰਨੇ ੨੪੦
ਅਬਪ੍ਰਿਥਾ ਰਾਜਾਕੋਰਾਜਕਥਨੀ॥	ਪੰਨੇ ੨੨੪	ਅਬਚਾਂਵਡਸੋਰਵੇਗੁਰੁਕਥਨੀ॥੧੬॥		ਪੰਨੇ ੨੪੧
ਅਬਥੇਨੁਰਾਜਾਕੋਰਾਜਕਥਨੀ॥	ਪੰਨੇ ੨੨੫	ਅਬਦੁਧੀਸਤਾਰਵੇਗੁਰੁਕਥਨੀ॥	੧੭	ਪੰਨੇ ੨੪੧
ਅਬਮਾਨਪਾਤਕੋਰਾਜਕਥਨੀ॥	ਪੰਨੇ ੨੨੬	ਅਬਮਿਗਾਅਠਾਰਵੇਗੁਰੁਕਥਨੀ॥	੧੮	ਪੰਨੇ ੨੪੧
ਅਬਗਘੁਰਾਜਾਕੋਰਾਜਕਥਨੀ॥	ਪੰਨੇ ੨੨੭	ਅਬਲਾਨੀਸੁਕਉਨੀਸਵੇਗੁਰੁਕਥਨੀ॥	੧੯	ਪੰਨੇ ੨੪੧
ਅਬਅਜਰਾਜਾਕੋਰਾਜਕਥਨੀ॥	ਪੰਨੇ ੨੨੮	ਅਬਸਾਹਬੀਸਵੇਗੁਰੁਕਥਨੀ॥	੨੦	ਪੰਨੇ ੨੪੨
ਅਬਖਸਮਾਅਵਤਰਬਥੁਮਾਖਸੁਰਿਖਕਥਨੀ॥	ਪੰਨੇ ੨੩੧	ਅਬਸੁਕਪੁਰਾਵਤਨਗਇਕੀਸਵੇਗੁਰੁਕਥਨੀ॥	੨੧	ਪੰਨੇ ੨੪੩
ਅਬਸਪਤਮਾਅਵਤਰਬਥੁਮਾਕਾਦਸਕਥਨੀ॥	ਪੰਨੇ ੨੩੧	ਅਬਗਰਿਬਾਹਤਬਈਸਵੇਗੁਰੁਕਥਨੀ॥	੨੨	ਪੰਨੇ ੨੪੩
		ਅਬਦਿਯਾਜਛਈਤੇਈਸਮੇਗੁਰੁਕਥਨੀ॥	੨੩	ਪੰਨੇ ੨੪੩
ਭਿਸਤਿਗੁਰਪ੍ਰਸਾਦਿ				
ਅਬਰੁਦ੍ਰਾਵਤਰਕਥਨੀ॥	ਪੰਨੇ ੨੩੧	ਭਿਸਤਿਗੁਰਪ੍ਰਸਾਦਿ		
ਅਬਤਿਤੀਯਗੁਰੁਮਕਰਕਾਕਥਨੀ॥	੩ ਪੰਨੇ ੨੩੬	ਅਬਪਾਸਨਾਬਰੁਦ੍ਰਾਵਤਰਕਥਨੀ॥		ਪੰਨੇ ੨੪੪
ਅਬਬਕੁਚਤੁਰਬਗੁਰੁਕਥਨੀ॥	੪ ਪੰਨੇ ੨੩੭	ਮੇਹਣੀਛੰਦਾ ਜੈਜੈਦੇਵੀਭਾਵਈ		ਪੰਨੇ ੨੪੬
ਅਬਥਿਲਾਪੰਚਮਗੁਰੁਨਾਮ॥	੫ ਪੰਨੇ ੨੩੭	ਅਚਕ੍ਰਾਛੰਦਾ ਅੰਬਕਤੋਤਲਾਸੀ		ਪੰਨੇ ੨੪੬
ਅਬਪੁਨੀਆਖਸਟਮੇਗੁਰੁਕਥਨੀ॥	੬ ਪੰਨੇ ੨੩੭	ਬਿਸਨਪਦਾ ਰੂਪਸਾਦਿਕਥਨੀ॥ ਪਸ਼ਾ॥		ਪੰਨੇ ੨੪੭
ਅਬਮਾਛੀਸਪਤਮੇਗੁਰੁਕਥਨੀ॥	੭॥ ਪੰਨੇ ੨੩੭	ਕੈਸੇਕੈਪਾਇਨਪੁਰਾਉਚਧੋ॥੧		ਪੰਨੇ
ਅਬਚੇਗੀਅਸਟਮੇਗੁਰੁਕਥਨੀ॥	੮ ਪੰਨੇ ੨੩੭	ਬਿਸਨਪਦਾਟੀ ਤਾਦਿਲੇਹਸਫਲਕਥਨੀ॥		ਪੰਨੇ ੨੪੭
ਅਬਬਨਜਾਗਨਵਮੇਗੁਰੁਕਥਨੀ॥	੯ ਪੰਨੇ ੨੩੭	ਸੋਹਣਾ॥ ਅੰਤਜਮੀਅਭਯਭਵਨੀ		
ਅਬਕਾਛਨਦਸਮੇਗੁਰੁਕਥਨੀ॥	੧੦ ਪੰਨੇ ੨੩੭	ਸੁਹੀ॥ ਸੋਭਤਪਾਨਕ੍ਰਿਪਾਨਉਜਾਗੀ॥ ੧		
ਅਬਸੁਰਬਯਾਗਮੇਗੁਰੁਕਥਨੀ॥	੧੧ ਪੰਨੇ ੨੩੭	ਅਨਭਵਗੁਪਸਰੁਪਅਗੰਜਨਾ॥ ੨		
ਅਬਬਾਲੀਦੁਆਰਸਮੇਗੁਰੁਕਥਨੀ॥	੧੨ ਪੰਨੇ ੨੩੮	ਸੋਹਣਾ॥ ਜੈਜੈਗੁਪਾਗੇਖਅਪਯਾ॥੧		ਪੰਨੇ ੨੪੭

ਸੋਰਠਾ	ਤਸਵਿਉਨਪਛਾਨਈ	੨	ਪੰਨੇ ੨੪੭	ਮਾਗੂ	ਸੁਰਪੁਰਨਾਰਿਬਧਾਈ	੨	
ਮਾਕਲੀ	ਇਹਥਿਧੀਰੀਰਿਥੈ	੧	ਪੰਨੇ ੨੪੭	ਕਾਫੀ	ਚਹੁਦਿਸਮਾਹੁਸਬਦ	੧	ਪੰਨੇ ੨੪੮
ਮਾਕਲੀ	ਫੁਲਕਤਅਜਰਛਟ	੨	ਪੰਨੇ ੨੪੭	ਸੋਰਠਾ	ਬਾਨਸੇਧੇਅਮਾਤਿ	੧	ਪੰਨੇ ੨੪੮
ਸਰੰਗ	ਕਛੁਬਮਾਹਾਪੁਤਥਿਯੋ	੧	ਪੰਨੇ ੨੪੭	ਦੇਵਗੰਧਾਰੀ	ਦੁਹਦਿਸਪਰੇਬੀਰ	੧	ਪੰਨੇ ੨੪੮
ਸਰੰਗ	ਜਬਦੀਪਕੋਟਬਿਦਿਆ	੨	ਪੰਨੇ ੨੪੭	ਸਰੰਗ	ਇਹਥਿਧਿਬਹੁਤੁ	੧	ਪੰਨੇ ੨੪੮
ਮਥੁਰੀ	ਪਾਸਕਾਹਿਤੋਤਥਿਯੋ	੧	ਪੰਨੇ ੨੪੭	ਆਡਾਨਾ	ਦੁਪਰੇਚਾਗਚਿਕ	੧	ਪੰਨੇ ੨੪੮
ਸਰੰਗ	ਬੁਧਪਤਪਾਸਕਾਹਿਤੋਤਥਿਯੋ	੧	ਪੰਨੇ ੨੪੭	ਸੋਰਠਾ	ਕਲੋਉਪਮਾਇ	੧	ਪੰਨੇ ੨੪੮
ਘਰਜਾ	ਜੈਨੇਅਮਪਦਕੋਧਾਇ	੧	ਪੰਨੇ ੨੪੮	ਕਾਫੀ	ਪਾਸਨਾਬਬੋਰੋਰ	੧	ਪੰਨੇ ੨੪੮
ਕਾਫੀ	ਇਮਛਰਾਜਦੈਸਮਾਨ	੧	ਪੰਨੇ ੨੪੮	ਸੁਧੀ	ਪਾਸਨਾਬਬੋਰੋਰ	੧	ਪੰਨੇ ੨੪੮
ਕਾਫੀ	ਇਕਦਿਸਕੋਟਸਭ	੨	ਪੰਨੇ ੨੪੮	ਸੋਰਠਾ	ਜੇਤਕਜੀਅਤਬਚੇ	੧	ਪੰਨੇ ੨੪੮
ਧਨਾਸਰੀ	ਕੋਤੁਮਯਕੋਧਰ	੧	ਪੰਨੇ ੨੪੮	ਬਸੰਤ	ਇਹਥਿਧਿਛਗਾਭਿਪਾਨਖੇ	੧	ਪੰਨੇ ੨੪੮
ਸਰੰਗ	ਜੇਜੇਤਿਨਕੋਤੋਰਿ	੧	ਪੰਨੇ ੨੪੮	ਪਰਜਾ	ਦਸਮੈਬਰਖਮਾਜ	੧	ਪੰਨੇ ੨੪੮
ਸੋਰਠਾ	ਕੋਕੀਜੋਗਯਾਨੋ	੧	ਪੰਨੇ ੨੪੮		ਮਾਛਿਛਾਚਪਾਸਨਾਬਸੈ	੧	ਪੰਨੇ ੨੪੮
ਸੋਰਠਾ	ਭੋਕੀਜੋਗਯਾਨੋ	੨	ਪੰਨੇ ੨੪੮		ਕਾਪਭਯੋਜੋਸਭਯੀਜਗਜੀਤਸੁਲੋਗਨਕੋਬ	੧	ਪੰਨੇ ੨੪੮
ਸਰੰਗ	ਸੁਨੇਸੁਨੇਸੈਸੇਬਦਨ	੧	ਪੰਨੇ ੨੪੮		ਅਥਨਿਪਾਥਿਬੇਕਕੇਦਲਕਬਨੀ	੧	ਪੰਨੇ ੨੪੮
ਤਿਲੰਗ	ਕਛੁਜੀਥਿਯੋ	੧	ਪੰਨੇ ੨੪੮		ਇਤਦਰਪਦਨਾਬਪ੍ਰਗਟੋਨਮਾ	੧	ਪੰਨੇ ੨੪੮
ਕਿਰਾਨਾ	ਇਹਥਿਧਿਯੋ	੧	ਪੰਨੇ ੨੪੮				
ਦੇਵਗੰਧਾਰੀ	ਮਾਹੁਸਬਦਸੁਰ	੧	ਪੰਨੇ ੨੪੮				
ਕਾਫੀ	ਦਹਦਿਸਪਦ	੧	ਪੰਨੇ ੨੪੮				
ਮਾਗੂ	ਦੋਬੁਦਿਸਸੁਰ	੧	ਪੰਨੇ ੨੪੮				
ਭੋਗੀ	ਦੋਰੇਦੋਰੇਦੀਤਮਾਮ	੧	ਪੰਨੇ ੨੪੮				
ਗਉੜੀ	ਮੋਤਿਅਉਬਲੀਕ	੧	ਪੰਨੇ ੨੪੮				
ਮਾਗੂ	ਕੋਕੀਪਾਸਕੋਸ	੧	ਪੰਨੇ ੨੪੮				

ਭੈਰੋਂ ॥ ਪਾਤਸਾਹੀ १੦॥ ਜੋਕਿਛੁਲੇਖੁ		ਬਿਰਾਜੀ ਗੀਬਿਖੇਚਿਤਸਿੰਘਨਿਪ ੨	ਪੰਨੇ ੨੬੨
ਲਿਖਿਯੋਬਿਪਨਸੋਈਪਾਤਸਾਹੀਸੁਜੋਕ	ਪੰਨੇ ੨੬੬	ਬੰਦਸਾਲਕੋਭੂਪਤਬਨਿਜੁਸੁਤਦਿਯੋ ੩	ਪੰਨੇ ੨੬੬
		ਬੰਦਸਾਲਨਿਪਪੁਤਪਠਾਯੋ ੪	ਪੰਨੇ ੩੦੦
१ ਬਸਤਿਗੁਰਪਸਾਦਿ		ਬੰਦਸਾਲਕੋਭੂਪਤਬਨਿਜੁਸੁਤਦਿਯੋ ੫	ਪੰਨੇ ੩੦੦
ਰਾਮਕਲੀਪਾਤਸਾਹੀ १੦॥	ਪੰਨੇ ੨੬੬	ਬੰਦਸਾਲਕੋਭੂਪਤਬਨਿਜੁਸੁਤਦਿਯੋ ੬	ਪੰਨੇ ੩੦੦
ਰੇਮਨਐਸੋਕਰਿਸੀਨਿਯਸਾ ॥		ਸਾਹਜਹਾਂਬਾਰਮੇਏਕਤੁਕਕੀਨਾਹਿ ੭	ਪੰਨੇ ੩੦੧
ਰਾਮਕਲੀਪਾਤਸਾਹੀ ੧੦		ਸਹਗਅਕਬਰਾਬਾਰਮੇਏਯਾਕਿਯਾਕੀ ੮	ਪੰਨੇ ੩੦੧
ਰੇਮਨਐਭਬਿਪਿਜੋਗਕਮਾਥੀ ॥	੨ ਪੰਨੇ ੨੬੬	ਸਹਗਲੁਭੋਗਬਿਖੇਪੁਤੀਏਕਬਹੁਰਿਯਾ ੯	ਪੰਨੇ ੩੦੧
ਰਾਮਕਲੀਪਾਤਸਾਹੀ ੧੦		ਤਦਨਲੋਰਿਯਾਹਿਸਾਹੁਤਿਯਮਾਹੀਜੋਗਿ ੧੦	ਪੰਨੇ ੩੦੨
ਪ੍ਰਾਨੀਪਰਮਪੁਰਖਪਗਲਾਗੋ ॥	੩ ਪੰਨੇ ੨੬੬	ਬਹੁਰਿਮੰਤਬਰਾਇਸੈਭੇਕਕਾਹਿ ੧੧	ਪੰਨੇ ੩੦੨
ਸੋਭਪਾਤਸਾਹੀ ੧੦		ਬਿੰਦੁਬਨਬਿਖਭਾਨਕੀਸੁਤਗਾਧਿਕਾ ੧੨	ਪੰਨੇ ੩੦੨
ਪ੍ਰਭਜੁਤੋਕਧਲਾਜਯਮਾਹੀ ॥	੪ ਪੰਨੇ ੨੬੬	ਬਹੁਰਿਸੁਮੰਤੀਗਾਇਸੈਕਬਾਉਚਾਹੀ ੧੩	ਪੰਨੇ ੩੦੪
ਰਾਮਕਲੀਪਾਤਸਾਹੀ ੧੦		ਬਹੁਰਿਸੁਮੰਤੀਗਾਵਸੈਕਬਾਉਚਾਹੀ ੧੪	ਪੰਨੇ ੩੦੪
ਬਿਨਕਰਤਾਰਨਕਿਰਤਮਮੋਨੀ ॥	੫ ਪੰਨੇ ੨੬੬	ਕਬਾਚਤੁਰਸਮੰਤਬਰਾਇਪਸੀ ੧੫	ਪੰਨੇ ੩੦੪
ਖਿਆਲਪਾਤਸਾਹੀ ੧੦		ਤੀਰਸਤੁਦ੍ਰਵਕੇਤੁਤੋਗਤਗਾਇ ੧੬	ਪੰਨੇ ੩੦੪
ਮਿਤਪਿਆਰੇਨੂਹਾਨੂਹੀਦਾਦਾਕਛਾ ੬	ਪੰਨੇ ੨੬੭	ਬੰਦਸਾਲਨਿਪਸੁਤਕੋਦਿਯੋਪਠਾਇ ੧੭	ਪੰਨੇ ੩੦੬
ਤਿਲੀਗਕਾਢੀਪਾਤਸਾਹੀ ੧੦		ਕਬਾਸਤਵੀਰਾਮਕਾਬਉਚਗੀਹਿ ੧੮	ਪੰਨੇ ੩੦੬
ਕੇਵਲਕਾਲਈਕਰਤਾਗ ॥	੭ ਪੰਨੇ ੨੬੭	ਬੰਦਸਾਲਨਿਪਸੁਤਪਠਾਯੋ ੧੯	ਪੰਨੇ ੩੦੭
		ਬਹੁਰਿਬੰਦਗਿਹਮਾਂਵਨਿਪਪੁਤ ੨੦	ਪੰਨੇ ੩੦੭
१ ਬਵਾਹੁਗੁਜੀਕੀਛਤੇਪੈ		ਗੁਪਬੰਦਗਿਹਨਿਜੁਸੁਤਪਿਗਾਹਿ ੨੧	ਪੰਨੇ ੩੦੭
ਤਤਕਰਾਚਰਿਤਪਖਿਯਾਨਕਾਲਿਖਿਯਤੇ ॥		ਸੁਨਤਚੋਗਕੋਬਚਨਸ੍ਵਨਉਠਿਯੋ ੨੨	ਪੰਨੇ ੩੦੮
ਪਾਤਸਾਹੀ ੧੦ ਭੁਜੀਗਛੰਦਾ ॥ ਪ੍ਰਸਾਦਿ ॥		ਭਯੋਪਾਤਸਭਹੀਜਨਜਾਗੇ ੨੩	ਪੰਨੇ ੩੧੦
ਤੁਹੀਖਰਗਧਾਰਾਤੁਹੀਬਾਛਦਗੀ ॥	੧ ਪੰਨੇ ੨੬੭	ਦੀਨੋਬਹੁਰਿਪਠਾਇਬੰਦਸਾਲਪਿਤ ੨੪	ਪੰਨੇ ੩੧੦

ਸ਼ਰਣਾਸੁਤੀਤਰਕਸੈਭੈ ਖਰਬਿਛੁ ੨੫	ਪੰਨੇ ੩੧੧	ਜਹਾਂਗੀਰਪਤਿਸਾਹਬੇਬੇਗਮਨੂਰਜਹਾਂ	੪੮	ਪੰਨੇ ੩੧੯
ਕਵਸੁਨਏਤਨਿਕਰੀਸੁਨਿਨਿਪਬਰਤੁਰਿ ੨੬	ਪੰਨੇ ੩੧੧	ਅਨੰਦਪੁਰਨਾਇਨਇਕਰਹਈ	੪੯	ਪੰਨੇ ੩੨੦
ਕੋਕਲਮਦਿਨਬਰਇਕਸੁਨਾ ੨੭	ਪੰਨੇ ੩੧੨	ਗਨੀਏਕਭਿਭਫੇਰਏ	੫੦	ਪੰਨੇ ੩੨੦
ਅਨਤਕਯਮੰਤੀਇਕਬਰੀ ੨੮	ਪੰਨੇ ੩੧੨	ਮਾਹਵਾਹਇਕਸਾਹੁਕਹਾਵੈ	੫੧	ਪੰਨੇ ੩੨੧
ਬੰਦਸਾਥਕੋਮਾਹਨਿਪਬਰਤੁਰਿਆਉ ੨੯	ਪੰਨੇ ੩੧੨	ਉਤਰਦੇਸਾਨਿਪਤਿਇਕਭਾਰੈ	੫੨	ਪੰਨੇ ੩੨੧
ਚਿਤਸਿਘਮੰਤੀਜੈਕਰੀ ੩੦	ਪੰਨੇ ੩੧੩	ਗਨੀਏਕਠਵਗਇਕਰਹੈ	੫੩	ਪੰਨੇ ੩੨੪
ਬਹੁਰਿਏਐਸੇਕਹਾਥਿਯਸੇਸੁਮੰਤੀ ੩੧	ਪੰਨੇ ੩੧੩	ਮੰਤੀਕਥਾਸਤਾਇਸੀਚੁਤਿਯਕਰੀ	੫੪	ਪੰਨੇ ੩੨੪
ਸੁਨਪੁਨਿਪਤਿਇਕਕਥਾਸੁਨਾਉ ੩੨	ਪੰਨੇ ੩੧੪	ਉਤਰਦੇਸਾਹਵਇਕਭਾਰੈ	੫੫	ਪੰਨੇ ੩੨੫
ਉਤਰਦੇਸਾਹਵਇਕਕਰੀਯੈ ੩੩	ਪੰਨੇ ੩੧੪	ਚੰਦ੍ਰਦੇਵਕੋਬੀਸਮੇਚੰਦ੍ਰਸੈਨਇਕਭੂਪ	੫੬	ਪੰਨੇ ੩੨੫
ਸੁਨਪੁਨਿਪਤਿਇਕਕਥਾਉਚਹਿਯੈ ੩੪	ਪੰਨੇ ੩੧੫	ਬੰਗਦੇਸਬੰਗੋਸੁਰਗਾਜਾ	੫੭	ਪੰਨੇ ੩੨੬
ਨਰਚਰਿਤ੍ਰਨਿਪਕਿਟਿਉਚਰੈ ੩੫	ਪੰਨੇ ੩੧੫	ਕਾਸਮੀਰਕੋਥੇਭੋਭੀਰਜਸੈਨਨਰੇ	੫੮	ਪੰਨੇ ੩੨੬
ਸੁਨੋਗਾਇਇਕਕਥਾਪ੍ਰਕਾਸੈ ੩੬	ਪੰਨੇ ੩੧੬	ਸਤਗੁਰਿਕੋਟਰਬਨਿਯੋਰਹੈ	੫੯	ਪੰਨੇ ੩੨੬
ਨਰਚਰਿਤ੍ਰਨਿਪਕੋਨਿਕਟਿਮੰਤੀਕਹਾ ੩੭	ਪੰਨੇ ੩੧੬	ਗਜਾਗਨਬੰਗੋਕੋਜਾਕੋਪ੍ਰਬਲਪ੍ਰਤਾਪ	੬੦	ਪੰਨੇ ੩੨੬
ਬਹੁਰਿਸੁਮੰਤੀਕਥਾਉਚਰੀ ੩੮	ਪੰਨੇ ੩੧੬	ਬਨਿਯੋਗ੍ਰਾਹਿਏਰਕੋਮਾਹੀ	੬੧	ਪੰਨੇ ੩੨੭
ਗੋਨਿਤਈਤਸਕਰਉਠਿਯਾਯੈ ੩੯	ਪੰਨੇ ੩੧੭	ਮਹਾਂਸਿਘਕੇਘਗਥਿਖੇਤਸਕਰਹੈ	੬੨	ਪੰਨੇ ੩੨੭
ਏਕਜਾਦੀਗਲਬਸੈਪਾਮਕਲਹਨੀਨਾ ੪੦	ਪੰਨੇ ੩੧੭	ਪ੍ਰਬਲਸਿਘਦਾਫਿਨਕੋਨਿਪਬਰ	੬੩	ਪੰਨੇ ੩੨੭
ਸਾਧਜਹਾਂਪੁਰਸੈਹੁਤੀਇਕਪਦੁਆਕੀ ੪੧	ਪੰਨੇ ੩੧੮	ਮੇਗਲਸਿਘਾਹਵਇਕਰਹਈ	੬੪	ਪੰਨੇ ੩੨੮
ਏਕਪੀਰਸੁਨਤਾਨਬਸਤਸੁਤਾਬਿਨੁਤਾ ੪੨	ਪੰਨੇ ੩੧੮	ਗਾਇਕਨਮਹੋਬੇਰਹੈ	੬੫	ਪੰਨੇ ੩੨੮
ਕਾਜਨਕਛੁਕਰੀਕੋਪੁਰਬਗਯੋਪਠਾ ੪੩	ਪੰਨੇ ੩੧੮	ਦੁਹਿਤਏਕਵਜੀਰਕੀਰੂਪਸਤਰਕੇ	੬੬	ਪੰਨੇ ੩੨੮
ਬਨਿਯਾਏਕਭਿਭਫੇਰਹਈ ੪੪	ਪੰਨੇ ੩੧੮	ਦਫਿਨਦੇਸਾਬਿਚਛਨਨਾਹੀ	੬੭	ਪੰਨੇ ੩੨੯
ਏਕਜਾਦਿਯੀਮਹਿਰਹੈ ੪੫	ਪੰਨੇ ੩੧੯	ਸਾਹੁਏਕਗੁਜਰਾਤਕੋਤਾਕੋਗਿਹਇ	੬੮	ਪੰਨੇ ੩੨੯
ਕਾਜੀਏਕਕਸਮੀਰਮੇਤਾਕੀਇਸਤੀ ੪੬	ਪੰਨੇ ੩੧੯	ਚਪਲਸਿਘਗਜਾਬਰੋਗਜਕਲਾ	੬੯	ਪੰਨੇ ੩੩੦
ਕਾਏਕਾਦਨਨਹਮਸੁਨੀ ੪੭	ਪੰਨੇ ੩੧੯	ਏਕਲਹੌਰਸੁਨਾਹੋਰਹੈ	੭੦	ਪੰਨੇ ੩੩੦

ਨਗਰਪਾਵਾਬੁਧਸੈਸਾਗੋਰਕੇਦੇਸ	੭੧	ਪੰਨੇ ੩੩੧	ਚਾਂਦਨਪੁਰਕੇਦੇਸਮੇਪ੍ਰਗਟਚਾਂਦਪੁਰਗਾਉ	੯੪	ਪੰਨੇ ੩੪੨
ਰਾਜਾਏਕਪਹਾਰਕੋਚਿਤਨਾਖਤਿਹਨਮ	੭੨	ਪੰਨੇ ੩੩੧	ਵਹਿਤਾਏਕਜਾਟਉਪਜਾਈ	੯੫	ਪੰਨੇ ੩੪੨
ਬਜਵਾਹੇਬਨਿਯਾਹਪੈਕੇਵਲਤਾਕੋਨਮ	੭੩	ਪੰਨੇ ੩੩੨	ਮਗਜੋਹੰਡੇਕੇਬਿਖੇਏਕਪਠਾਨੀਨਾਹਿ	੯੬	ਪੰਨੇ ੩੪੨
ਚੋਰਏਕਚਤੁਰੇਹਪੈਬੈਸਮਤਾਕੋਨਵ	੭੪	ਪੰਨੇ ੩੩੨	ਸਿਯਾਲਕੋਟਕੇਦੇਸਮੇਸਾਲਬਾਹਨਾਵ	੯੭	ਪੰਨੇ ੩੪੩
ਮੁਗਲਏਕਗਜਨੀਹਪੈਬਖਤਯਾਰ	੭੫	ਪੰਨੇ ੩੩੨	ਚੰਦ੍ਰਗਾਜਹਿਤਾਨਿਕਟਗਣਨਾਮਾਜਾ	੯੮	ਪੰਨੇ ੩੪੫
ਪੁਨਿਮੰਤੀਐਸੇਕਯਿਯੋਸੁਨਯੋਕਥਾਨਿ	੭੬	ਪੰਨੇ ੩੩੨	ਪੌਠੇਵਾਹਿਨਾਭਿਇਕਹੈ	੯੯	ਪੰਨੇ ੩੪੬
ਚੰਦ੍ਰਪੁਰੀਭੀਤਰਹੁਤੋਚੰਦ੍ਰਸੈਨਾਇਕਾਵ	੭੭	ਪੰਨੇ ੩੩੨	ਰੋਪਰਗਾਵਹੁਪੇਸ੍ਰਗਭਾਗੈ	੧੦੦	ਪੰਨੇ ੩੪੬
ਏਕਭਖਾਨਉਜੈਨਮੇਬਿਬਿਚਾਹਿਨਿਤਿ	੭੮	ਪੰਨੇ ੩੩੨	ਗਵੀਤੀਰਜਾਟਇਕਹੈ	੧੦੧	ਪੰਨੇ ੩੪੭
ਬਨਿਕਏਕਬਾਨਾਸੀਬਿਸਨਦੱਤਭਿਹ	੭੯	ਪੰਨੇ ੩੩੩	ਅਵਧਪੁਰੀਭੀਤਰਬਸੈਅਜਿਸੁਤਦਸਭ	੧੦੨	ਪੰਨੇ ੩੪੭
ਬਿੰਦ੍ਰਬਨਹਿਪਨੰਦਕੋਕਾਨਲਯੋਅਵਤਰ	੮੦	ਪੰਨੇ ੩੩੩	ਅਸਟਨਦੀਜਿਹੰਠਾਮਿਲਿਗਈ	੧੦੩	ਪੰਨੇ ੩੪੮
ਨਗਰਮਿਹੰਮਨਿਕੋਪੁਤੋਸਿਘਸਿਹੰਮਨਿ	੮੧	ਪੰਨੇ ੩੩੩	ਇਕਅਬਲਾਹੀਜਾਟਕੀਤਸਕਰਸੋਤਿਹੰ	੧੦੪	ਪੰਨੇ ੩੪੮
ਜਹਾਂਗੀਰਆਦਿਲਾਮਹਿਗਯੋ	੮੨	ਪੰਨੇ ੩੩੬	ਅਲੀਮਹਦਾਂਕੋਸੁਤਇਕਹੈ	੧੦੫	ਪੰਨੇ ੩੪੯
ਰਾਜੇਗੀਕੇਦੇਸਮੇਰਾਜਪੁਰੋਇਕਗਾਉ	੮੩	ਪੰਨੇ ੩੩੭	ਚਾਹਿਯਾਹਮਿਲਿਮਤਾਪਕਯੋ	੧੦੬	ਪੰਨੇ ੩੫੦
ਮਹਾਂਰਾਟਕੇਦੇਸਮੇਮਹਾਂਰਾਟਪਤਿਰਾਵ	੮੪	ਪੰਨੇ ੩੩੭	ਜੋਧਨਦੇਵਜਾਟਇਕਹੈ	੧੦੭	ਪੰਨੇ ੩੫੦
ਉਗੀਚਗਾਉਚਿਸ੍ਵਰਾਜਾ	੮੫	ਪੰਨੇ ੩੩੮	ਏਕਾਦਿਵਸਸ੍ਰੀਕਪਲਮੁਨਿਏਕਠਾਂਕਿਯੋ	੧੦੮	ਪੰਨੇ ੩੫੦
ਚਮਗਕੇਦੇਸਮੇਇੰਦ੍ਰਸਿਘਕੋਨਬ	੮੬	ਪੰਨੇ ੩੩੮	ਯਹਚਾਲਿਖਬਹਿਜਾਤਭੀਤਹਾਂ	੧੦੯	ਪੰਨੇ ੩੫੨
ਰਾਜਾਏਕਭੁਟਤਕੋਚੰਦ੍ਰਸਿਘਤਿਹਨਮ	੮੭	ਪੰਨੇ ੩੩੮	ਪੁਰਬਦੇਸਕੋਏਸਹੁਪੇਸ੍ਰਗਜਤਹੈਅ	੧੧੦	ਪੰਨੇ ੩੫੪
ਇੰਦ੍ਰਤਰਾਜਾਪੁਤੋਗੋਖਾਨਗਰਮਣੁ	੮੮	ਪੰਨੇ ੩੩੮	ਦੁਰਜਨਸਿਘਰਾਵਾਇਕਭਾਗੀ	੧੧੧	ਪੰਨੇ ੩੫੫
ਮਾਂਝਾਦੇਸਜਾਟਇਕਹੈ	੮੯	ਪੰਨੇ ੩੩੯	ਸੁਰਸੈਨਾਜਾਪੁਤੋਸਮਰਕੰਦਕੇਮਾਹਿ	੧੧੨	ਪੰਨੇ ੩੫੬
ਸਹਗਇਦਾਵਾਮੇਪੁਤੋਨਾਨਾਮਸੁਨਾ	੯੦	ਪੰਨੇ ੩੩੯	ਬਿਸਨਸਿਘਰਾਜਾਬਡੇਬੀਗਸਮੇਬਡਾ	੧੧੩	ਪੰਨੇ ੩੫੭
ਗੋਬਿੰਦਚੰਦਨਗੇਸਕੋਮਾਧਵਲਾਨਿਜੁ	੯੧	ਪੰਨੇ ੩੩੯	ਏਕਮਹਾਂਬਾਨਬੀਚਬਸੈਮੁਨਿਸਿੰਗਧਰੇ	੧੧੪	ਪੰਨੇ ੩੫੭
ਦਫਿਨਦੇਸਬਿਚਛਨਾਗੀ	੯੨	ਪੰਨੇ ੩੪੧	ਰਿਖਿਗੋਤਮਬਨਮੇਬਸੈਤਾਹਿਅਹਿਲਿ	੧੧੫	ਪੰਨੇ ੩੫੯
ਚਲਿਯੋਜੁਲਾਹੋਸਾਪੁਰੋਉਤਿਜਾਕਪਤਾ	੯੩	ਪੰਨੇ ੩੪੧	ਬਦੇਸੁਦਾਪਸੁਦਵੈਦੈਤਭਾਗੀ	੧੧੬	ਪੰਨੇ ੩੫੯

ਗੁਰਿਏਗਗਗਮੇਗੈਭਵੈਨਨਿਪਨਾ	੧੬੩	ਪੰਨੇ ੩੮੭	ਮਝਦੇਸਇਕਭੋਤਜਾਅਚਲਕਯਾਤਿਹੈ	੧੬੬	ਪੰਨੇ ੩੯੭
ਉਦੈਪੁਗੀਪੁਗਮਕੀਨਾਮੀ	੧੬੪	ਪੰਨੇ ੩੮੮	ਕਾਮਕਲਾਕਾਮਿਨਿਏਕਸੁਨੀ	੧੬੭	ਪੰਨੇ ੩੯੮
ਹਿੰਗੁਲਾਜਜਗਮਾਤਕੋਰੋਏਯੋਏ	੧੬੫	ਪੰਨੇ ੩੮੯	ਕੰਚਨਪ੍ਰਭਾਜਟਜਾਹੈ	੧੬੮	ਪੰਨੇ ੩੯੯
ਸੁਕ੍ਰਿਤਸਿੰਘਸੁਰੋਬਡੋਸੁਗਤਿਕੋਨਾ	੧੬੬	ਪੰਨੇ ੩੯੦	ਕੁਪਕਲਾਨਾਮਹੈਸੁਤਾਸਾਕੀਏਕ	੧੬੯	ਪੰਨੇ ੪੦੦
ਬਾਮਬੋਲੀਕੇਖਿਖੇਬੀਬਡੋਧਨ	੧੬੭	ਪੰਨੇ ੩੯੧	ਇਕਟਿਨਬਾਗਚਰਭਾਗਈ	੧੭੦	ਪੰਨੇ ੪੦੧
ਪਛਿਮਕੋਰਾਜਾਹੈਨਮੰਡਨਸਿੰਘ	੧੬੮	ਪੰਨੇ ੩੯੨	ਏਕਲਰੋਹਿਛਤਜਾਹੈ	੧੭੧	ਪੰਨੇ ੪੦੨
ਬਿਜਮਪਿਏਕਾਮੀਹਨਿਹੈ	੧੬੯	ਪੰਨੇ ੩੯੩	ਤੇਜਸਿੰਘਜਾਬਡੋਅਪ੍ਰਮਾਨਜਿਛੁ	੧੭੨	ਪੰਨੇ ੪੦੩
ਪਲਵਲਕੋਰਾਜਾਹੈਸਭਸਿੰਘ	੧੭੦	ਪੰਨੇ ੩੯੪	ਤਿਵਸਿਕਲਾਏਕਬਨਾਹੀ	੧੭੩	ਪੰਨੇ ੪੦੪
ਗੁਪਾਗੀਹਿਪਰੋਬਸੈਚਨਸਿੰਘਸੁ	੧੭੧	ਪੰਨੇ ੩੯੫	ਦੇਵਨਾਨਹਦੂਰਕੋਰਾਜਾਏਕਾਹੈ	੧੭੪	ਪੰਨੇ ੪੦੫
ਐਡੇਗਾਇਕਭਾਟਭਣਿਜੈ	੧੭੨	ਪੰਨੇ ੩੯੬	ਨੈਕੋਟੀਮਰਵਾਹੋਕੋਜਸਵੰਗਸਿੰਘਾਹੈ	੧੭੫	ਪੰਨੇ ੪੦੬
ਹਾਇਨਿਰੰਜਨਚੋਪੌਰਾਕੀਤਿਯਾਅ	੧੭੩	ਪੰਨੇ ੩੯੭	ਚੰਦ੍ਰਪੁੰਗੀਨਗੀਇਕਸੁਨੀ	੧੭੬	ਪੰਨੇ ੪੦੭
ਮੋਲਕਗਗਮੋਕਲਨਿਪਭਾਹੈ	੧੭੪	ਪੰਨੇ ੩੯੮	ਤਿਯਾਨਗਗਮਤੀਇਕਕਭਿਯੈ	੧੭੭	ਪੰਨੇ ੪੦੮
ਗਜਦੇਵਰਾਜਾਬਡੋਗਜਨੀਕੋਨਪਾਲ	੧੭੫	ਪੰਨੇ ੩੯੯	ਸੰਖਕੁਆਰੇਸ਼ੁਦਰਿਕਭਨਿਜੈ	੧੭੮	ਪੰਨੇ ੪੦੯
ਜਗਬੰਦਨਇਕਸਾਹੁਬਡੋਸੁਬਖਾ	੧੭੬	ਪੰਨੇ ੪੦੦	ਰਤਨਸੈਨਾਜਾਹੈਗਹਾਚਿਤੋਰਕੇਮ	੧੭੯	ਪੰਨੇ ੪੧੦
ਮੈਲਾਤਾਅਬਲਾਇਕਸੁਨੀ	੧੭੭	ਪੰਨੇ ੪੦੧	ਤ੍ਰਿਗਤਿਦੇਸਏਸੁਰਬਡੋਦੁਗਤਿਸਿੰਘ	੧੮੦	ਪੰਨੇ ੪੧੧
ਏਕਸੁਮੇਗਦੇਵਿਬਨਾਹੀ	੧੭੮	ਪੰਨੇ ੪੦੨	ਗੁਮਸਰਕੇਸਾਹੁਕੀਸੁਤਾਜਲੀਖਾਨ	੧੮੧	ਪੰਨੇ ੪੧੨
ਸਾਹਬਧੁਪਛਿਮਾਇਕਹੈ	੧੭੯	ਪੰਨੇ ੪੦੩	ਉਗ੍ਰਸਿੰਘਜਾਬਡੋਕਾਸਿਕਾਕੋਨਾਬ	੧੮੨	ਪੰਨੇ ੪੧੩
ਨੈਨਤਮਾਨਾਹਿਇਕਸੁਨੀ	੧੮੦	ਪੰਨੇ ੪੦੪	ਨਰਕਾਸੁਰਗਜਾਬਡੋਗੁਆਪਿਟੀਕੋਗ	੧੮੩	ਪੰਨੇ ੪੧੪
ਨਿਮਿਸਿਪ੍ਰਭਾਗਨੀਹੈਤਾਕੋਗੁਪੁਅ	੧੮੧	ਪੰਨੇ ੪੦੫	ਇਕਕੋਲਾਸਮਤੀਹੈਰਾਨੀਗੁਪਾਪਾ	੧੮੪	ਪੰਨੇ ੪੧੫
ਵਧੈਸਵਤਿਤਾਕੀਤੁਤੀਜਕੋਗੁਪੁਅ	੧੮੨	ਪੰਨੇ ੪੦੬	ਕੁਪਬਡੀਗੁਜਗਤਿਬਖਨਿਯਤ	੧੮੫	ਪੰਨੇ ੪੧੬
ਸਹਾਬਟਾਲਾਮੋਬਸੈਮੈਗਲਖਾਨਪ	੧੮੩	ਪੰਨੇ ੪੦੭	ਸੁਪਾਵਤੀਨਗਗਇਕਸੁਨਾ	੧੮੬	ਪੰਨੇ ੪੧੭
ਪਾਂਡਵਕੇਪਾਂਚੈਸੁਤਸੁਰੇ	੧੮੪	ਪੰਨੇ ੪੦੮	ਗਜਾਕੋਚਾਬਿਹਾਰਕੋਬੀਰਦੰਤਤਿਹਨ	੧੮੭	ਪੰਨੇ ੪੧੮
ਏਕਬਨਕੀਭਾਗਜਾਅਕਬਾਬਾ	੧੮੫	ਪੰਨੇ ੪੦੯	ਏਕਵਕੀਪੁਤ੍ਰਿਕਾਅਪਚਲਦੇਵੀ	੧੮੮	ਪੰਨੇ ੪੧੯

ਪ੍ਰਗਟਾਏ ਬੁਧੇ ਬਿਖੇ ਬਾਜ ਬਾਹਾ	੨੩੦ ਪੰਨੇ ੨੨੪
ਦਿਕਰਾਜੀ ਮੁਲਤਾਨ ਕੋ ਸਿਰਪਲਰ	੨੩੨ ਪੰਨੇ ੨੨੨
ਸਰਗਬਿਚ ਛਲ ਮੁਗ ਬਿਖੇ ਸਿੰਘ ਬਿ	੨੩੩ ਪੰਨੇ ੨੨੨
ਸਰਗਬਿਚ ਕੋਟੋ ਤਾ ਬਿਖੇ ਸਿੰਘ ਤਿ	੨੩੪ ਪੰਨੇ ੨੨੩
ਕੰਗਾ ਸਿੰਘ ਗਜਾ ਹੁਤੋ ਕਸੀ ਦਵਾਰ	੨੩੫ ਪੰਨੇ ੨੨੩
ਤਿਬਤ ਕੋ ਇਕ ਗਾਇ ਸੁਲਛਨ	੨੩੬ ਪੰਨੇ ੨੨੪
ਬੀਰ ਕੋਤਰਾ ਜਾਇ ਕਲਾਗਰ	੨੩੭ ਪੰਨੇ ੨੨੫
ਸਰਗਬਿਚੋਂ ਜੀ ਬਿਖੇ ਹੁਤੋ ਗਜਾ ਸੁ	੨੩੮ ਪੰਨੇ ੨੨੫
ਦੇਸ ਕਲਿ ਜਗ ਕੋ ਨ ਕਟ ਸੈਨਾ ਬਿ	੨੩੯ ਪੰਨੇ ੨੨੬
ਕਿਲਾ ਮਾਖਨ ਇਕ ਦੇਸ ਨਿਪਤਿ ਬਾ	੨੪੦ ਪੰਨੇ ੨੨੬
ਸੁਭਾ ਛਤੀ ਨਗਰ ਇਕ ਛਿਨਾ	੨੪੧ ਪੰਨੇ ੨੨੭
ਸੁਘਰ ਛਤੀ ਨਗਰ ਇਕ ਸੋਧੈ	੨੪੨ ਪੰਨੇ ੨੨੭
ਪਦਮ ਸਿੰਘ ਛਾਇਕ ਸੁਭਾ ਤਿ	੨੪੩ ਪੰਨੇ ੨੨੮
ਘੁਲੀ ਛਿਸ ਪ੍ਰਗਟ ਇਕ ਨਗਰੀ	੨੪੪ ਪੰਨੇ ੨੨੮
ਪੁਰਬਾ ਬਿਸਿ ਇਕ ਤਿਲ ਕੋ ਕਨਿਪ ਬਰ	੨੪੫ ਪੰਨੇ ੨੨੯
ਬੀਰ ਤਿਲ ਕੋ ਇਕ ਨਿਪਤਿ ਬਿਛ	੨੪੬ ਪੰਨੇ ੨੨੯
ਨਵੀਨ ਬਦਾ ਕੋ ਹੋ ਨਿਪਤਿ ਚਿ	੨੪੭ ਪੰਨੇ ੨੩੦
ਬਤਿਸਲ ਛਨ ਨਗਰ ਇਕ ਸੋਧੈ	੨੪੮ ਪੰਨੇ ੨੩੦
ਅਜਿਤਾ ਵਤੀ ਨਗਰ ਇਕ ਸੋਧੈ	੨੪੯ ਪੰਨੇ ੨੩੧
ਬਿਕਟ ਕਰਨ ਇਕ ਹੁਤੋ ਨਿਪਤਿ ਬ	੨੫੦ ਪੰਨੇ ੨੩੧
ਤੰਸ ਪੁਜਾ ਗਾਇਕ ਮਾਤਿ ਬਲ	੨੫੧ ਪੰਨੇ ੨੩੨
ਛਤਾ ਨੀ ਇਸਤੀ ਇਕ ਸੋਧੈ	੨੫੨ ਪੰਨੇ ੨੩੨
ਬੇਸਾਏ ਕੋਟੋ ਗਇਕ ਸੁਨੀ	੨੫੩ ਪੰਨੇ ੨੩੩
ਦੋਲਾ ਕੀ ਗੁਜਰਾਤਿ ਮੇ ਬਾਤ ਸੁਲੋ	੨੫੪ ਪੰਨੇ ੨੩੩

ਗਨਿਯਤਏਕਨ੍ਰਿਪਾਤਿਕੀਦਰਾ	੨੫੬	ਪੰਨੇ ੩੬	ਪ੍ਰੇਮਾਵਤੀਨਗਰਇਕਰਾਜਤ	੨੦੯	ਪੰਨੇ ੪੩
ਨੀਲਕੇਤਰਾਜਾਇਕਰਾਭੇ	੨੫੭	ਪੰਨੇ ੩੭	ਬਿਸੁਨਚੰਦਇਕਨ੍ਰਿਪਾਤਿਕੀਦਰਾ	੨੧੦	ਪੰਨੇ ੪੩
ਹੰਸਪੁਜਰਾਜਾਇਕਸੁਨਿਯਤ	੨੫੮	ਪੰਨੇ ੩੮	ਬਿਜੈਨਗਰਇਕਰਾਇਕਬਲਿਯਤ	੨੧੧	ਪੰਨੇ ੪੪
ਭਦ੍ਰਕੇਤਰਾਜਾਤੁਤੋਰਾਸਟੇਸਕੋ	੨੫੯	ਪੰਨੇ ੩੯	ਸਤਗੁਪਲਾਏਇਕਨ੍ਰਿਪਾਤ	੨੧੨	ਪੰਨੇ ੪੪
ਮਸਤਕਰਨ੍ਰਿਪਾਤਿਜਗਿਸ੍ਰੀ	੨੬੦	ਪੰਨੇ ੪੦	ਟਛਿਨਸੈਨਦਫਿਨੀਰਾਜਾ	੨੧੩	ਪੰਨੇ ੪੪
ਅਹਿਪੁਜਏਕਰਾਭੇਰਾਜਾਬਰਾ	੨੬੧	ਪੰਨੇ ੪੦	ਤੁਤੋਏਕਰਾਜਪ੍ਰਜਾਸੈਨਾਨਾ	੨੧੪	ਪੰਨੇ ੪੪
ਕਿਲਮਾਕਨਕੇਦੇਸਾਇਦੁਪੁਜਨ੍ਰਿ	੨੬੨	ਪੰਨੇ ੪੦	ਦਿਸਾਬਾਰੂਣੀਮੈਰਾਇਕਰਾਜ	੨੧੫	ਪੰਨੇ ੪੪
ਅਜੈਓਪੁਰਬਕੀਦਿਸਿਨ੍ਰਿਪ	੨੬੩	ਪੰਨੇ ੪੧	ਘਾਰਮਪੁਰਕੁਰਮੇਓਏਕਰਾ	੨੧੬	ਪੰਨੇ ੪੪
ਨ੍ਰਿਪਾਤਿਬਿਚਛਨਸੈਨਕੇਮਤੀ	੨੬੪	ਪੰਨੇ ੪੧	ਯੂਨਾਸਪਰਗੁਪਮਹਿਜਾਨ	੨੧੭	ਪੰਨੇ ੪੪
ਪੁਰਬਾਦਿਸਿਰਬਾਚਿਤਨਗਾਧਿਪ	੨੬੫	ਪੰਨੇ ੪੧	ਸੁਨਾਸਤਗਾਦਾਦਕੇਦਾਛਿਨਸੈ	੨੧੮	ਪੰਨੇ ੪੪
ਸੁਮਤਿਸੈਨਇਕਨ੍ਰਿਪਾਤਿਸੁਨਾ	੨੬੬	ਪੰਨੇ ੪੧	ਪੁਰਬਾਦੇਸਇਕਨ੍ਰਿਪਾਤ	੨੧੯	ਪੰਨੇ ੪੪
ਗੁਪਸੈਨਾਇਕਨ੍ਰਿਪਾਤਿਸੁਲਛਨ	੨੬੭	ਪੰਨੇ ੪੧	ਖਾਛਿਮਾਵਤੀਨਗਰਇਕਸੋਧੀ	੨੨੦	ਪੰਨੇ ੪੪
ਚੰਪਾਵਤੀਨਗਰਦਿਸਿਦਛਿਨ	੨੬੮	ਪੰਨੇ ੪੧	ਓਤਗਸਿਧਾਨ੍ਰਿਪਾਤਿਇਕਰਾਭੇ	੨੨੧	ਪੰਨੇ ੪੪
ਗੁਆਬੰਦੁਇਕਰਾਤਨ੍ਰਿਪਾਲਾ	੨੬੯	ਪੰਨੇ ੪੧	ਰਾਜਪੁਰੀਨਗਰੀਓਜਾਤਾ	੨੨੨	ਪੰਨੇ ੪੪
ਮੋਰਗਾਦਿਸਿਇਕਰਾਤਨ੍ਰਿਪਾਲਾ	੨੭੦	ਪੰਨੇ ੪੧	ਅਨਦਾਵਤੀਨਗਰਇਕਸੁਨਾ	੨੨੩	ਪੰਨੇ ੪੪
ਤੈਲੰਗਾਜਹੰਦੇਸਅਪਾਰਾ	੨੭੧	ਪੰਨੇ ੪੧	ਚੰਚਲਸੈਨਨ੍ਰਿਪਾਤਿਇਕਰਾਵਰ	੨੨੪	ਪੰਨੇ ੪੪
ਏਕਸੁਗੰਧਸੈਨਨ੍ਰਿਪਨਾਮਾ	੨੭੨	ਪੰਨੇ ੪੧	ਬੰਗਸਸੈਨਬੰਗਸੀਰਾਜਾ	੨੨੫	ਪੰਨੇ ੪੪
ਸੁਕ੍ਰਿਤਸੈਨਾਇਕਸੁਨਾਨੇਸਾ	੨੭੩	ਪੰਨੇ ੪੧	ਬਿਜਾਸੁਰਖੇਤੀਇਕਰਾਭੇ	੨੨੬	ਪੰਨੇ ੪੪
ਇਕਾਬਸਟਕੇਦੇਸਨ੍ਰਿਪਾਲਾ	੨੭੪	ਪੰਨੇ ੪੧	ਸੁਨਿਯਤਏਕਸਾਹਕੀਦਰਾ	੨੨੭	ਪੰਨੇ ੪੪
ਬੰਦਰਬਸਤਹਬਾਸੀਜਹਾਂ	੨੭੫	ਪੰਨੇ ੪੧	ਚੰਦ੍ਰਕੁਇਕਰਾਤਨ੍ਰਿਪਾਲਾ	੨੨੮	ਪੰਨੇ ੪੪
ਸੰਕਾਵਤੀਨਗਰਇਕਰਾਜਤ	੨੭੬	ਪੰਨੇ ੪੨	ਸ੍ਰੀਸੀਸਾਹਕੇਤਾਇਕਰਾਜਾ	੨੨੯	ਪੰਨੇ ੪੪
ਸਤਗੁਰਾਦਾਬਾਦਮੁਗਲਕੀਚ	੨੭੭	ਪੰਨੇ ੪੨	ਇਛਾਵਤੀਨਗਰਇਕਸੁਨਾ	੨੩੦	ਪੰਨੇ ੪੪
ਸਤਗੁਰਾਦਾਬਾਦਬਸਤਜਹਾਂ	੨੭੮	ਪੰਨੇ ੪੨	ਜੋਰਕਸੈਨਏਕਭੁਪਾਲਾ	੨੩੧	ਪੰਨੇ ੪੪

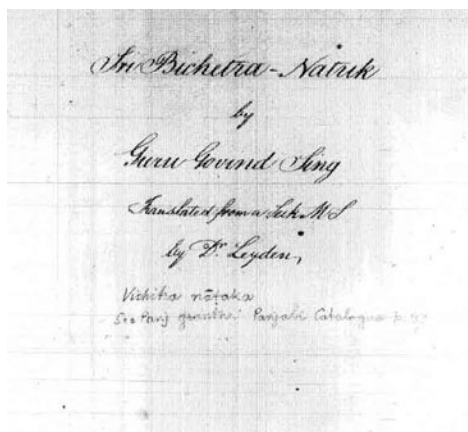
ਸੁਕ੍ਰਿਤ ਵਤੀ ਨਗਰ ਇਕਸੁਨ		੩੪੧	ਪੰਨੇ ੪੯੧		
ਅਛਲਾਵਤੀ ਨਗਰ ਇਕਸੁਨ	੩੪੨	ਪੰਨੇ ੪੯੨	ਅਛਲਾਵਤੀ ਨਗਰ ਇਕਸੁਨ	੩੪੬	ਪੰਨੇ ੪੯੬
ਬਿਪਿਸਿ ਨਗਰ ਇਕਸੁਨ	੩੪੩	ਪੰਨੇ ੪੯੩	ਬੰਢਕਰਨ ਇਕਸੁਨ	੩੪੭	ਪੰਨੇ ੪੯੭
ਵਿਪੁਲਾ ਨਗਰ ਇਕਸੁਨ	੩੪੪	ਪੰਨੇ ੪੯੪	ਬਿਜਿਯਾ ਵਤੀ ਨਗਰ ਇਕਸੁਨ	੩੪੮	ਪੰਨੇ ੪੯੮
ਬਹੁਤਾ ਵਤੀ ਨਗਰ ਇਕਸੁਨ	੩੪੫	ਪੰਨੇ ੪੯੫	ਬਿਹਾਰ ਵਤੀ ਨਗਰ ਇਕਸੁਨ	੩੪੯	ਪੰਨੇ ੪੯੯
ਬੁੱਧਾ ਨਗਰ ਇਕਸੁਨ	੩੪੬	ਪੰਨੇ ੪੯੬	ਲਵੇਨ ਕੋਇਕਸੁਨ	੩੫੦	ਪੰਨੇ ੫੦੦
ਕੋਇਕਸੁਨ ਨਗਰ ਇਕਸੁਨ	੩੪੭	ਪੰਨੇ ੪੯੭	ਸਹੁਤਾ ਵਤੀ ਨਗਰ ਇਕਸੁਨ	੩੫੧	ਪੰਨੇ ੫੦੧
ਕਰਨਾ ਵਤੀ ਨਗਰ ਇਕਸੁਨ	੩੪੮	ਪੰਨੇ ੪੯੮	ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੫੨	ਪੰਨੇ ੫੦੨
ਪੁਸ਼ਿਕਾ ਵਤੀ ਨਗਰ ਇਕਸੁਨ	੩੪੯	ਪੰਨੇ ੪੯੯	ਗਜਸੈਨ ਇਕਸੁਨ	੩੫੩	ਪੰਨੇ ੫੦੩
ਬਿਹਾਰ ਵਤੀ ਨਗਰ ਇਕਸੁਨ	੩੫੦	ਪੰਨੇ ੫੦੦	ਸਹੁਤਾ ਵਤੀ ਨਗਰ ਇਕਸੁਨ	੩੫੪	ਪੰਨੇ ੫੦੪
ਜੋਗਸੈਨਾ ਨਗਰ ਇਕਸੁਨ	੩੫੧	ਪੰਨੇ ੫੦੧	ਗਜਸੈਨ ਇਕਸੁਨ	੩੫੫	ਪੰਨੇ ੫੦੫
ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੫੨	ਪੰਨੇ ੫੦੨	ਜਮਲਾ ਸੈਨਾ ਨਗਰ ਇਕਸੁਨ	੩੫੬	ਪੰਨੇ ੫੦੬
ਸਹੁਤਾ ਵਤੀ ਨਗਰ ਇਕਸੁਨ	੩੫੩	ਪੰਨੇ ੫੦੩	ਨਗਰ ਬਿਭਾਸਾ ਵਤੀ ਨਗਰ	੩੫੭	ਪੰਨੇ ੫੦੭
ਸਹੁਤਾ ਵਤੀ ਨਗਰ ਇਕਸੁਨ	੩੫੪	ਪੰਨੇ ੫੦੪	ਸੁਨਿਯਤ ਇਕਸੁਨ	੩੫੮	ਪੰਨੇ ੫੦੮
ਮੰਦੀਕਾ ਵਤੀ ਨਗਰ ਇਕਸੁਨ	੩੫੫	ਪੰਨੇ ੫੦੫	ਮੁਖਾਨਾ ਮਹਾਗੋਸ਼	੩੫੯	ਪੰਨੇ ੫੦੯
ਮਹਾਸੈਨਾ ਨਗਰ ਇਕਸੁਨ	੩੫੬	ਪੰਨੇ ੫੦੬	ਉਤਰ ਦਿਸਾ ਪ੍ਰਗਟਾਇਕਸੁਨ	੩੬੦	ਪੰਨੇ ੫੧੦
ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੫੭	ਪੰਨੇ ੫੦੭	ਸੋਹਣੇ ਸਬਸਤ ਪੈਜਾ	੩੬੧	ਪੰਨੇ ੫੧੧
ਕੁਸਿਭਾਤਾ ਨਗਰ ਇਕਸੁਨ	੩੫੮	ਪੰਨੇ ੫੦੮	ਹਰਦੁਰ ਇਕਸੁਨ	੩੬੨	ਪੰਨੇ ੫੧੨
ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੫੯	ਪੰਨੇ ੫੦੯	ਟੋਲਾ ਕੀ ਗੁਜਰਾਤ ਬਸਤ	੩੬੩	ਪੰਨੇ ੫੧੩
ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੬੦	ਪੰਨੇ ੫੧੦	ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੬੪	ਪੰਨੇ ੫੧੪
ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੬੧	ਪੰਨੇ ੫੧੧	ਜਗਤ ਮਦਿਸਾ ਉਤਰਾ ਸੁਨੀ	੩੬੫	ਪੰਨੇ ੫੧੫
ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੬੨	ਪੰਨੇ ੫੧੨	ਗੋਗਿਪਾਲਾ ਇਕਸੁਨ	੩੬੬	ਪੰਨੇ ੫੧੬
ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੬੩	ਪੰਨੇ ੫੧੩	ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੬੭	ਪੰਨੇ ੫੧੭
ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੬੪	ਪੰਨੇ ੫੧੪	ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੬੮	ਪੰਨੇ ੫੧੮
ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੬੫	ਪੰਨੇ ੫੧੫	ਸੁਨੁਤਾ ਨਗਰ ਇਕਸੁਨ	੩੬੯	ਪੰਨੇ ੫੧੯

ਸੁਨੁਕੁਪਇਕਕੋਰਕਹਾਨੀ	੩੫੧ ਪੰਨੇ ੪੮੫	ਬੀਜਾਪੁਰਜਹੋਸਹਰਤੁਣਿਜੈ	੩੭੪ ਪੰਨੇ ੪੯੪
ਇਸਕੁਤੀਬੋਲਾਸਹਰਜਹੋਜੈ	੩੫੨ ਪੰਨੇ ੪੮੫	ਇਸਕੁਤੀਬੋਲਾਸਹਰਜਹੋਜੈ	੩੭੫ ਪੰਨੇ ੪੯੫
ਸੁਨੁਕੁਪਇਕਕਥਾਉਚਰੈ	੩੫੩ ਪੰਨੇ ੪੮੬	ਸੁਨੁਕੁਪਇਕਕਥਾਉਚਰੈ	੩੭੬ ਪੰਨੇ ੪੯੫
ਸੁਨੁਕੁਪਇਕਕਥਾਨਵੀਨੀ	੩੫੪ ਪੰਨੇ ੪੮੬	ਨਵਤਨਸੁਨੁਕੁਪਇਕਕਥਾ	੩੭੭ ਪੰਨੇ ੪੯੫
ਸੁਨੁਕੁਪਇਕਕਥਾਅਪੁਰਬ	੩੫੫ ਪੰਨੇ ੪੮੬	ਕੁਪਇਕਕਥਾਅਪੁਰਬ	੩੭੮ ਪੰਨੇ ੪੯੬
ਸੁਨੁਕੁਪਇਕਕਥਾਬਖਾਨੇਐਰੈ	੩੫੬ ਪੰਨੇ ੪੮੭	ਸੁਨੁਕੁਪਇਕਕਥਾਬਖਾਨੇਐਰੈ	੩੭੯ ਪੰਨੇ ੪੯੬
ਸੁਨੁਕੁਪਇਕਕਥਾਅਵਗਪ੍ਰਸੰਗ	੩੫੭ ਪੰਨੇ ੪੮੭	ਏਕਚਰਿਤਸੈਨਾਜਾਬਰ	੩੮੦ ਪੰਨੇ ੪੯੬
ਸੁਨੁਕੁਪਇਕਕਥਾਨਵੀਨੀ	੩੫੮ ਪੰਨੇ ੪੮੮	ਸੁਨੁਕੁਪਇਕਕਥਾਨਵੀਨੀ	੩੮੧ ਪੰਨੇ ੪੯੭
ਸੁਨੁਕੁਪਇਕਕਥਾਵਹਰਿਤ	੩੫੯ ਪੰਨੇ ੪੮੯	ਬਿਸੁਨੁਕੁਪਇਕਕਥਾਵਹਰਿਤ	੩੮੨ ਪੰਨੇ ੪੯੭
ਸੁਨੁਕੁਪਇਕਕਥਾਅਵਗਪ੍ਰਸੰਗ	੩੬੦ ਪੰਨੇ ੪੮੮	ਸੁਨੁਕੁਪਇਕਕਥਾਅਵਗਪ੍ਰਸੰਗ	੩੮੩ ਪੰਨੇ ੪੯੭
ਸੁਨੁਕੁਪਇਕਕਥਾਪੁਰਾਤਨ	੩੬੧ ਪੰਨੇ ੪੮੮	ਸਦਾਸਿੰਘਾਇਕਕਥਾਪੁਰਾਤਨ	੩੮੪ ਪੰਨੇ ੪੯੭
ਸੁਨੁਕੁਪਇਕਕਥਾਬਾਚਿਤ	੩੬੨ ਪੰਨੇ ੪੮੯	ਚਿਤਕੋਤਰਾਇਕਕਥਾਪੁਰਬ	੩੮੫ ਪੰਨੇ ੪੯੮
ਸੁਨੁਕੁਪਇਕਕਥਾਨਵੀਨ	੩੬੩ ਪੰਨੇ ੪੮੯	ਬੀਰਕੋਤਰਾਇਕਕਥਾਪੁਰਾਤਨ	੩੮੬ ਪੰਨੇ ੪੯੮
ਗਣਪਤਿਸਿੰਘਏਕਕਥਾਜਾਬਰ	੩੬੪ ਪੰਨੇ ੪੮੯	ਮਹਾਰਾਇਕਕਥਾਪੁਰਾਤਨ	੩੮੭ ਪੰਨੇ ੪੯੮
ਨਿਪਬਗਸਿੰਘਏਕਕਥਾਜਾਨਾ	੩੬੫ ਪੰਨੇ ੪੯੦	ਸਿੰਘਾਇਕਕਥਾਪੁਰਾਤਨ	੩੮੮ ਪੰਨੇ ੪੯੯
ਸੁਨੁਕੁਪਇਕਕਥਾਅਵਗਪ੍ਰਸੰਗ	੩੬੬ ਪੰਨੇ ੪੯੦	ਕੁਪਸੁਥਾਹਮੈਨਾਇਕਕਥਾ	੩੮੯ ਪੰਨੇ ੪੯੯
ਐਧਾਵਤੀਨਗਰਾਇਕਕਥਾ	੩੬੭ ਪੰਨੇ ੪੯੧	ਬਾਹੁਲੀਕਸੁਨਿਯਤਰਾਜਾਜਹੋ	੩੯੦ ਪੰਨੇ ੫੦੦
ਗੁਰੂਕੋਨੇਜਕੋਨਹਾਂਕਹਿਜੈ	੩੬੮ ਪੰਨੇ ੪੯੧	ਬਹੁਗੀਕੋਨੇਜਕੋਨਹਾਂਕਹਿਜੈ	੩੯੧ ਪੰਨੇ ੫੦੦
ਸੁਨੁਕੁਪਇਕਕਥਾਅਵਗਪ੍ਰਸੰਗ	੩੬੯ ਪੰਨੇ ੪੯੨	ਕੁਪਸੁਥਾਹਮੈਨਾਇਕਕਥਾ	੩੯੨ ਪੰਨੇ ੫੦੦
ਬਿਯਾਘਕੋਤਸੁਨਿਯਤਇਕਕਥਾ	੩੭੦ ਪੰਨੇ ੪੯੨	ਅਛਲਾਪੁਰਾਇਕਕਥਾਪੁਰਾਤਨ	੩੯੩ ਪੰਨੇ ੫੦੧
ਅਛਲਾਸੈਣਾਇਕਕਥਾਪੁਰਾਤਨ	੩੭੧ ਪੰਨੇ ੪੯੩	ਦੇਵਛੰਡਾਇਕਕਥਾਪੁਰਾਤਨ	੩੯੪ ਪੰਨੇ ੫੦੧
ਸੁਨੁਕੁਪਇਕਕਥਾਅਵਗਪ੍ਰਸੰਗ	੩੭੨ ਪੰਨੇ ੪੯੩	ਸਮਬਾਸਿੰਘਾਇਕਕਥਾ	੩੯੫ ਪੰਨੇ ੫੦੨
ਸਹਰਦੋਲਤਾਬਾਦਸਤਜਹੋ	੩੭੩ ਪੰਨੇ ੪੯੩	ਪ੍ਰਿਥੀਸਿੰਘਾਇਕਕਥਾਪੁਰਾਤਨ	੩੯੬ ਪੰਨੇ ੫੦੨

ਸਰਸਵਤੀਸੁਰਿਕਤੀਸਰ	੩੯੬	ਪੰਨੇ ੫੦੩	ਸਰਸਵਤੀਸੁਰਿਕਤੀਸਰ	੧੨	ਪੰਨੇ ੫੩੨
ਪਦਮਵਤੀਸੁਰਿਕਤੀਸਰ	੩੯੭	ਪੰਨੇ ੫੦੩			
ਸਰਸਵਤੀਸੁਰਿਕਤੀਸਰ	੩੯੮	ਪੰਨੇ ੫੦੩			
ਸੁਰਜੀਤੀਸੁਰਿਕਤੀਸਰ	੩੯੯	ਪੰਨੇ ੫੦੩			
ਪਦਮਵਤੀਸੁਰਿਕਤੀਸਰ	੪੦੦	ਪੰਨੇ ੫੦੩			
ਸਰਸਵਤੀਸੁਰਿਕਤੀਸਰ	੪੦੧	ਪੰਨੇ ੫੦੩			
ਸੁਰਜੀਤੀਸੁਰਿਕਤੀਸਰ	੪੦੨	ਪੰਨੇ ੫੦੩			
ਪਦਮਵਤੀਸੁਰਿਕਤੀਸਰ	੪੦੩	ਪੰਨੇ ੫੦੩			
ਸਰਸਵਤੀਸੁਰਿਕਤੀਸਰ	੪੦੪	ਪੰਨੇ ੫੦੩			
ਸਰਸਵਤੀਸੁਰਿਕਤੀਸਰ					
ਸਰਸਵਤੀਸੁਰਿਕਤੀਸਰ					
ਸਰਸਵਤੀਸੁਰਿਕਤੀਸਰ	੧	ਪੰਨੇ ੫੧੭			
ਸੁਰਜੀਤੀਸੁਰਿਕਤੀਸਰ	੨	ਪੰਨੇ ੫੧੮			
ਪਦਮਵਤੀਸੁਰਿਕਤੀਸਰ	੩	ਪੰਨੇ ੫੨੦			
ਸਰਸਵਤੀਸੁਰਿਕਤੀਸਰ	੪	ਪੰਨੇ ੫੨੧			
ਸੁਰਜੀਤੀਸੁਰਿਕਤੀਸਰ	੫	ਪੰਨੇ ੫੨੦			
ਪਦਮਵਤੀਸੁਰਿਕਤੀਸਰ	੬	ਪੰਨੇ ੫੨੪			
ਸਰਸਵਤੀਸੁਰਿਕਤੀਸਰ	੭	ਪੰਨੇ ੫੨੫			
ਸੁਰਜੀਤੀਸੁਰਿਕਤੀਸਰ	੮	ਪੰਨੇ ੫੨੬			
ਪਦਮਵਤੀਸੁਰਿਕਤੀਸਰ	੯	ਪੰਨੇ ੫੨੭			
ਸਰਸਵਤੀਸੁਰਿਕਤੀਸਰ	੧੦	ਪੰਨੇ ੫੩੧			
ਸੁਰਜੀਤੀਸੁਰਿਕਤੀਸਰ	੧੧	ਪੰਨੇ ੫੨੭			
ਪਦਮਵਤੀਸੁਰਿਕਤੀਸਰ	੧੨	ਪੰਨੇ ੫੩੧			

Page 18

3) Malcolm 1810 reports that he used only Dr Layden's translations. Dr. Leyden used only Bachitar Natak with 14 cantos from a Sikh Manuscript/Panj Granthi In Late 18th century For Translation.



Above is from a List of Sikh Compositions translated by John Layden and Used by Malcolm :MSS IOR EUR McKenzie Volume 40 British Library, London.

Other list of Sikh Compositions translated by John Layden and used by Malcolm in (MSS IOR EUR McKenzie Volume 40 British Library)

- Translation of Sri Bachittar Natak by Guru Gobind Singh from a Sikh manuscript. It is a translation of 14 cantos. (There is no mention of any Dasam Granth). Pages 125-182, first 3 folios are blank.
- The chapter of Guru Gobind Singh from Dogger dialect of Punjabi, starts with Avatars and ends with story of Guru Gobind Singh's fights with Hill Rajas and Khans and in the end fleeing to Chamkor at midnight covering his face from shame. Page 189-202
- Composition titled as Ram Kali 10th Patshai, having 11 Pauris only (1-7,15,17,19,20) which in later gurmukhi literature have been seen as Var 41 of Bhai Gurdas (also called Second Bhai Gurdas) with 28 pauris. 16th Pauri is missing, which describes demolition of temples, mosques & tombs by the 10th Guru (depicting the Guru as anti hindu & anti muslim). This is missing in this translation but it has been cited by Malcom) Page 189 – 202
- Bhagat Ratanavali from Punjabi account of pious personages starting with stories of Dhru, Naradmuni, Prahlada, Raja Janak, Raja Hari Chandra, Krishna, Dropti, Pandavs, Jaidev, Namdev, Trilochan, Dhana Jat, Kuber, Indra, Robber Valmiki, Gobind Raj, and ending in Krishna. It seems to be a translation of Bhai Gurdas Var #10 Page 208 – 220
- Gian Ratanavali from Sikh dialect of Punjabi, which is a translation of 1st Var of Bhai Gurdas with 49 pauris. (Pages 220 – 241)

4) Comments on the arrangement of compositions and Chaand count in BL MSS D5 Punjabi / Colebrook DG in comparison with published Dasam Granth

a.) The arrangement of compositions in MSS D5 Punjabi/Colebrook DG manuscript shows minor variation of arrangement as compared with the published Dasam Granth Bir with respect to placement of Shastar Nam Mala before Swaeey and Shabad Hazare. In the Published DG Bir, Shastar Nam Mala composition is after Swaeeyes and Shabad Hazare .

(1) Japu, (2) Akaal Ustat , (3) Bachittar Natak, (4) Chandi Charitar 1, (5) Chandi Charitar 2, (6) Var Bhagoti Ji, (7) Gian Prabodh , (8) Chaubis Avtaar, (9) Brahma Avtaar ,10 Rudra Avtaar [Dat] , (11) Shastar Nam Mala, (12) 32 Swaeey, (13) Khalsa Mehma Swaeey, (14) Shabad Hazare, (15) Chiritropakhian, (16) Zafarnama, (17) Hakayats.

b.) The Chaand count in this manuscript has very minor variations as follows:

1.) The published Bir has 2492 Chhands in Krishan Avtar .The Total Chaand count of Krishan Avtar is 2490 in Colebrook manuscript.

- Chaand number # 2490 as noted in published Bir in the end of Krishan Avtaar is absent in this manuscript. Page 570 in published DG “ Satra Sau Pantal, Mah Sawan sudhi thiti Dee” This chaand describes the date of the Krishan Avtaar completion in Samat 1745 (1688 AD).

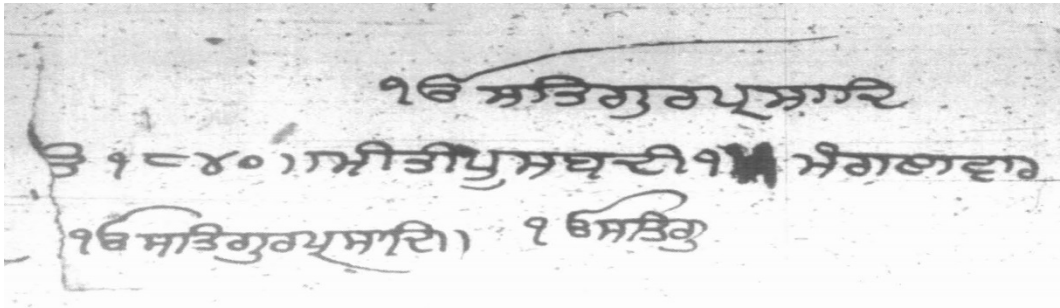
- Chaand Numbers 1509 and 1510 in published Bir are clubbed into Chaand #1509 in Kharag Singh Jodh Parbandh in this manuscript and **part of the verse “jab kar beech sakat ko lo, tab aie nirpat kay samuih bhayo”** is missing.

2.) There are only 7 chhands in Ram Kali 10 compositions (Shabad Hazare) in this manuscript while in published Bir, their number is 10. Last three Chhands, as noted in published Bir are extra.

3.) There are 32 Swaeeyas in this manuscript while published Dasam Granth has 33. Only the first Swaeeya (**Jagat Jot Japey**) is not present in this manuscript.

4.) The total count of Chiritropakhian Chaands is 7556 AFZU. But if one examines the published Dasam Granth Bir, such AFZU is 7555. There is a mistake in actual counting in the published Dasam Granth because Chirtir 403 ends in AFZU 7151. The 404 Chirtirs have 405 Chaands. Therefore, in actual counting 7151 plus 405 should make it equal to 7556, therefore, manuscript totaling of 7556 is cor

- 5.) BL MSS D5 Colebrook Manuscript: has no colopan or any scribe name or dating in start or at end of manuscript but a small loose piece folio of the size approximate 3 inches into two inches found lying loose in between the folios 158 & 159 with written date of 1840 Miti Pooshbadi 15 Mangalvar (Tuesday, Dec 23rd 1783 is seen) on one side. The other side of this loose piece is blank. Use of word **POOSHBADI** indicates scribe is from outside Punjab from Hindi belt area.



There is no other internal evidence of dating or name of author is also not seen. Also Randhir Singh's, Shabad Moorat (Dasvay Patshah Da Ithas-1965) on page 52 gives some clue about the dating of similar Granth in 1783 at Calcutta "Gurudwara Chhota Sangat-Toola Pati" which matches with Published Dasam Granth. This manuscript has a total 532 Folios. The use of word Pooshbadi indicates that the scribe is from outside Punjab and from Hindi belt area . Therefore, probably this manuscript was written, compiled & completed in December 1783AD.(Read also on page 52 of this paper about further discussion on Dasam Granth in Gurdwara Chota Sangat-Tula Patti at Calcutta)

- 6) The Zafarnama and Hakiats have an AFZU of 858 in the end of Hakiats in the manuscript. But the Dasam Granth printed in 444 Nanakshahi has AFZU/total count of 861 . Both Dasam Granths, one published by Jeevan Singh and Chatar Singh in Samat 1998AD and the other by Jwahar Singh and Kirpal Singh in 1979AD have no AFZU total at the end. And in DG published by J.C, Singh, there is a total Manual count of 858 Chaands All of the above three printed DGs

have 6 extra chhands in Hakiats #12. in the end. (Manuscript #15 and all of the three printed ones #21)

7) Dr. Rattan Singh Jaggi, in his book page 50 and 51 writes about the use of names Kavi Ram and Shyam interchangeably in Krishan Avtar. But evaluation of Colebrooke Bir and Dasam Granth manuscript, which is a copy of Colebrooke's Bir, Ram is

Kavi in chhands 1116,1119,1148,1159,1177,1180,1222,1234,1300,1357, 1430,1449,1455 1488, 1530. And this confirms that Colebrook manuscript was the basic manuscript accepted by the Sodhak committee.

8) As noted above, the compositions and their arrangements as noted in the current Dasam Granth (corrected by Sodhak committee in 1897) clearly match with this printed version of DG of 444 Nanakshahi There is no history of this Granth. **"Catalogue of the Punjabi and Sindhi Manuscripts in the India Office Library"**, written by Shackle in August 1976, on page 9, in the opening statement, Shackle has put a "?" after 18th century as noted in the introduction of the manuscript which starts as "MSS Panj. D 5. 541 ff; size 35 x 33 cm; 23 lines on a page; Gurmukhi; 18th century? [H T Colebrook]". By history, Charles Wilkin in 1781 A.D. locates another Granth in Patna, in Hindoove and Sanskrit and quotes "he will get it translated in future". Then Colebrook procures this "Gurmukhi Dasmi Patshahi Ka Granth" titled in Devnagri but Granth's Contents are in Gurmukhi, which is used by Malcolm in his book "Sketch of Sikhs".

3. Academic Issues of Various Dasam Granth Manuscripts

(3A) Bhai Mani Singh Bir

There is no history of this Bir before 1818. No one knows where this Bir was, between 1713AD and 1818AD? Although internal dating evidence shows 1713AD, but Dr Jaggi has clearly documented it in his introduction (page 13) to Punjabi Dasam Granth that "this date has been written by a different author and the ink is different" indicating that this date has been inserted later on..Mani Singh's letter dated 22nd Vaisakh. (No year), Ashta says, probable year is 1716 because of Banda was alive as some sources quote and was not yet martyred in 1716AD. Bani of Gurus is arranged author wise. The word Mahala is not used, but instead the word

Patshahi is used for all Gurus.No Title of Granth is listed, but instead, it lists Tatkara Granth Ji Da

ੴ ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖ ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਤਰਕਰੀ ਗਿਰੰਥ ਜੀ ਦਾ ॥ ਪੰਨਾ

ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੧	੧੨
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੩	੧੨੨
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੪	੨੧੪
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੫	੩੧੮
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੬	੪੩੦
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੧੦	
ਬਾਣੀ ਭਗਤਾਂ ਕੀ	
ਹਕੀਕਤ ਗੁਰਮੁਖੀ ਰਾਜੇ ਸਿਉਨਾਭ ਕੀ, ਗੁਰਮਾਲਾ	

Tatkara Mani Singh Wali Bir, N. Delhi

ੴ ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖ	੪	ਆਸ	੩੮
ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਕਾਲ ਮੂਰਤਿ	੫	ਗੁਰਮਤਿ	੫੩
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥	੬	ਵਰਨਾਮਾ	੫੪
ਤਰਕਰੀ ਗਿਰੰਥ ਜੀ ਦਾ	੭	ਸੋਭਿ	੫੭
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੧	੮	ਪਨਾਸੀ	੬੮
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੩	੯	ਬਿਲਾਸ	੬੯
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੪	੧੦	ਸੁਭਿ	੭੩
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੫	੧੧	ਬਿਲਾਵਲੁ	੭੭
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੬	੧੨	ਗਮਕਾਯੀ	੭੮
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੧੦	੧੩	ਮਾਤੁ	੮੦
ਬਾਣੀ ਭਗਤਾਂ ਕੀ	੧੪	ਤੁਖਾਹੀ	੮੫
ਹਕੀਕਤ ਗੁਰਮੁਖੀ ਰਾਜੇ	੧੫	ਭੈਰਵ	੮੬
ਸਿਉਨਾਭ ਕੀ	੧੬	ਬਸੰਤ	੮੭
ਗੁਰਮਾਲਾ	੧੭	ਸਰੰਗ	੧੦੨
	੧੮	ਮਲਾਰ	੧੦੩
	੧੯	ਪਾਤਸ਼ਾਹੀ	੧੧੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥	੨੦	ਸਲੋਕਸਤਿਸਤ੍ਰੀ	
ਗੁਰਮਤਿ ਗਿਰੰਥ ਜੀ ਦਾ	੨੧		
ਸੋਭਿ ਪੰਚਸਬਦ	੨੨		
ਸੋਭਿ ਪੰਚਸਬਦ	੨੩		
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥	੨੪		
ਤਰਕਰੀ ਗਿਰੰਥ ਜੀ ਦਾ	੨੫		
ਸਿਉਨਾਭ ਕੀ	੨੬		
ਮਾਤੁ	੨੭		
ਗੁਰਮਤਿ	੨੮		

Tatkara folio Mani Singh Bir New delhi

- Banis as found in Guru Granth Sahib's first portion of this Granth are arranged author wise under the heading of Sri Mukh Valk patshi 1,3,4,5,10. The academic analysis shows that this is the Banno version of Guru Granth Sahib and not the Damdami version. Banis of Gurus consistent with Banno version including apocryphal Shabads of Guru Nanak (Jit Dar Lakh Mohamada, Bhai Atash Aab.), two Mira Bai shabads, Ratan Mala, Hakikat Raja shivnav ki and Ink recipe, Mira Bhai Shabad In Maru rag, Guru Arjan Ram kali-Hymn-Ran Jhunghanana Gau sakhi hari, Mohalla Daswam Salok 54 " Bal hua Banda Chhuta ----)' as deputed to mahla 10 Therefore, it is a Banno version and cannot be associated with Mani Singh's name who compiled and wrote Damadami Bir in 1706AD. Why would a person write the Banno version after 20years? Therefore, based on academic analysis, this Bir cannot be related to Bhai Mani Singh. Rather it will be unacademic to label that this Bir's first part was written by Bhai Mani Singh in 1713 AD as noted in end. This Bir has no colophon.
- One of Alam Kavi's Dohra attributed to 10th Guru (Dohra # 46 page 52 Shamsheer singh Ashok, Singh Brothers 2003). This Dohra is also found in Anandpuri Bir in reverse order.
- This Bir ends at Hikiats as mentioned by Giani Gian Singh. Zafarnama was written only in Persian. Who wrote it in Punjabi in different Granths?
- The textual analysis of the Bhai Mani Singh Bir clearly shows that the Chhand count of this Bir is different from the presently published Dasam Granth. For example, Ram Avtar in this Bir has 860 Chhands, but in the Colebrook and printed Dasam Granths, such count is 864. Krishan Avtar Saloks are 2447 in this Granth while in the published Granth are 2492 in number. Charitro Pakhyan has 7560 Saloks in this Bir while printed Dasam Granths-have 7555 Afzu/total count.
- **There is no Swayeay 33, Shabad Hazarey, and Khalsa Mehma in this Bir which are seen in published Bir.**

Textual Analysis of Bhai Mani Singh Bir ¹⁸

Authorship	Subject	Pages
Guru Nanak	Tatkara	1A-5A
	Samat Joti Joth Samana	5B
	Bani	6B-118A
Guru Amar Das	Tatkara	118B-122A
	Bani	122B-209A
Guru Ram Das	Tatkara	209B-214A
	Bani	214B-303A
Guru Arjan Dev	Tatkara	303B-318A
	Bani	318B-528A
Guru Teg Bahadur	Tatkara	529B-530A
	Bani	530B-536A
Dasam Bani	Tatkara	537B-539A
	Japu	539B-541B
	Bachittar Natak	542A-552B
	Chandi Chiritar 1	553A-562A
	Chandi Chiritar 2	562B-569A
	Chaubis Avtar	569A-741B
	Brahma Avtar	741B-757B

¹⁸ Also reported by Dr. Jaggi in “Dasam Granth Authenticity” and “Bhai Mani Singh Jeevani and Rachna” (Published by Punjabi University, 1983 pages 40 and 41 folio #,s Given below) confirmed by author also in manuscript.

	Rudra Avtar	757B-785B
	Shashtar Nam Mala	786B-821A
	Gian Prabodh	821B-829A
	Akal Ustat	830B-838A
	Var Durga Ki	838B-842A
	Tatkara	842B-846A
	Chiritropakhiyan	846B-1029A
Bhagat Kabir	Bani	1029B-1058A
Bhagat Nam Dev	Bani	1058B-1065A
Bhagat Ravi Das	Bani	1065B-1069B
Bhagat Ram Anand	Bani	1069B
Bhagat Jai Dev	Bani	1070A
Bhagat Tarlochan	Bani	1070B-1071A
Bhagat Dhana	Bani	1071A-1071B
Bhagat Sain, Pipa, Bhikan and Sadna	Bani	
Parm Anand, Sur Das, Mira	Bani	1072A-1073A
Bhagat Baini	Bani	1073B-1074A
Shiekh Farid	Bani	1074B-1077B
Rai Balwand Di Var	Bani	1078A-1078B
Sadd and Sweeyay	Bani	1079A-1088B
Hakikat Ra Mukam Rajey Shiv Nabh	Path	1088B
Ki		
Rag Mala	Path	1089A

Siahi Ki Vidhi

Path

1089A

Zafarnama (Persian) 2)DR.

Path

1090B-1095B



Death Date folio Mani

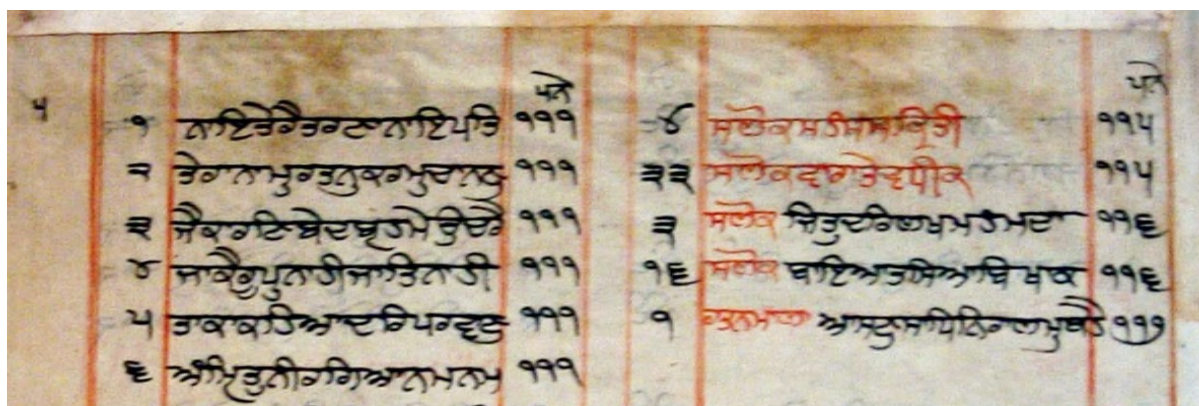
Singh Bir Baba Gurdita

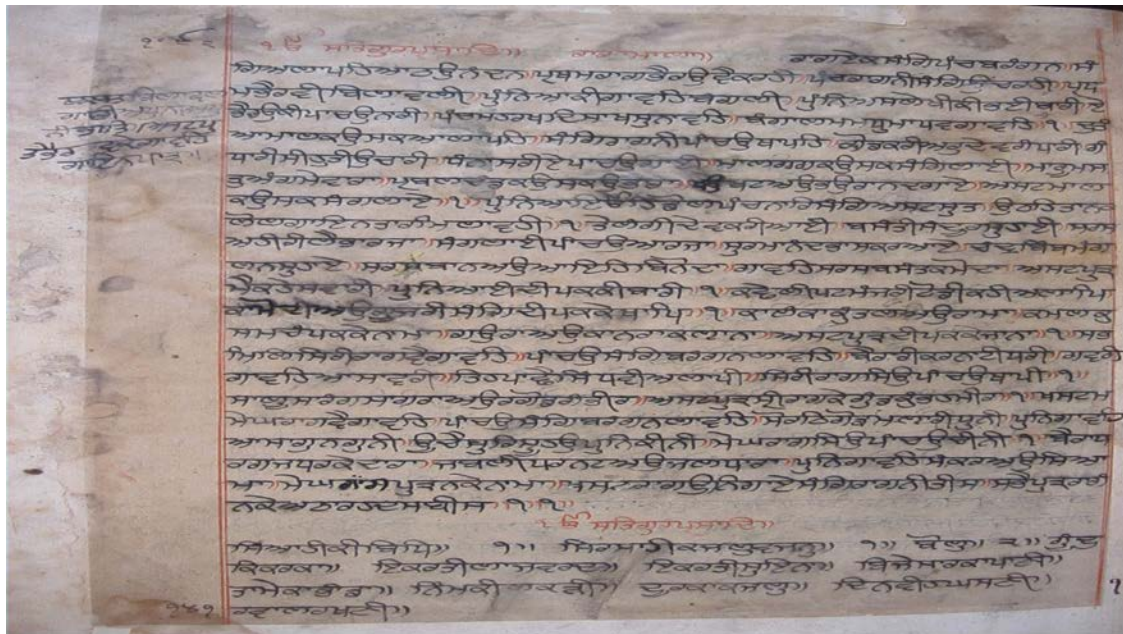
Death date almost found

in all old manuscripts

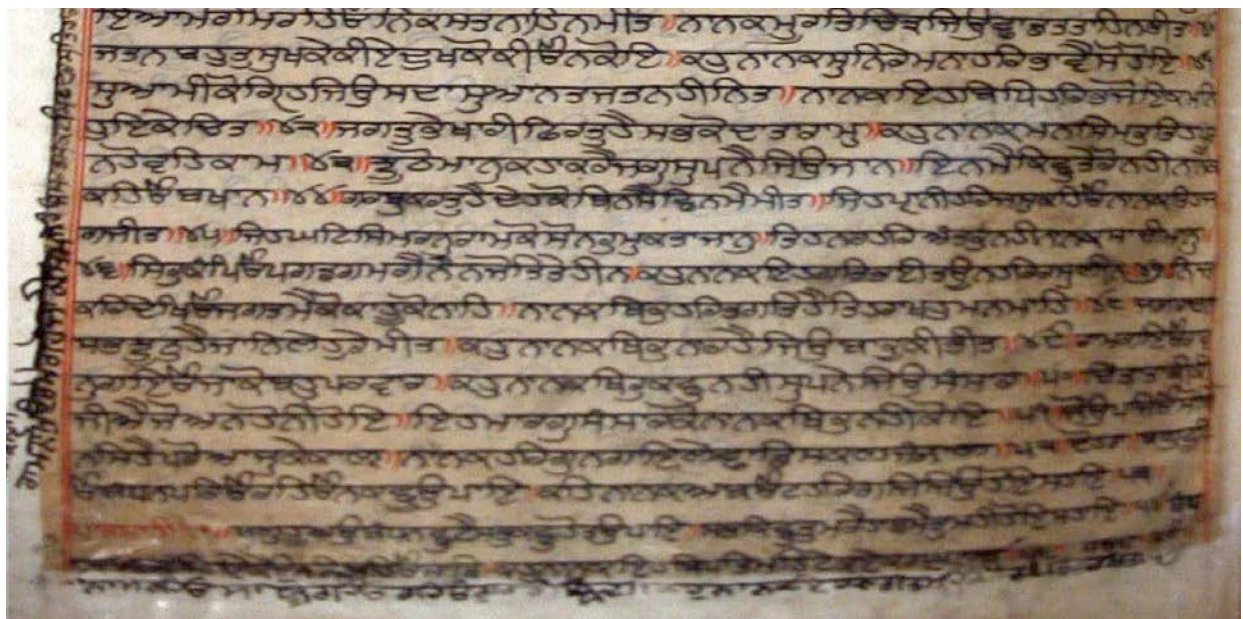
Hartaed/

Below is Banno version, Extra canonical compositions attributed to Guru Nanak under Patshai 1 in Mani Singh Bir GGS Portion

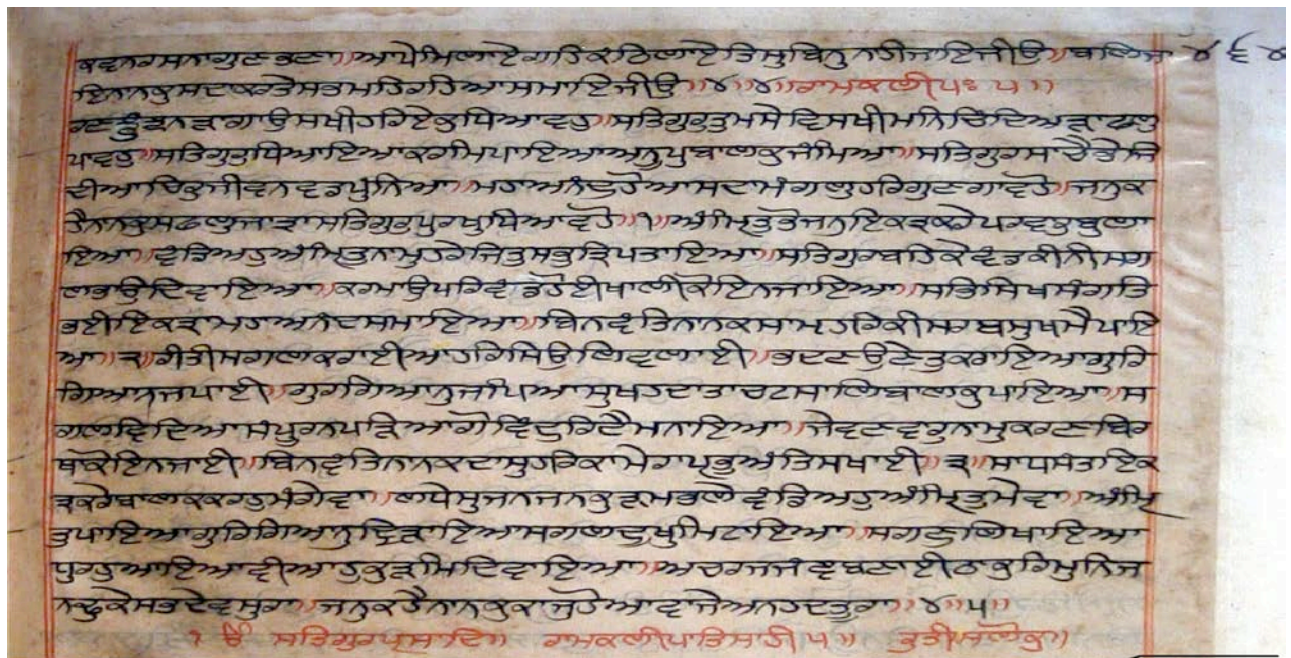




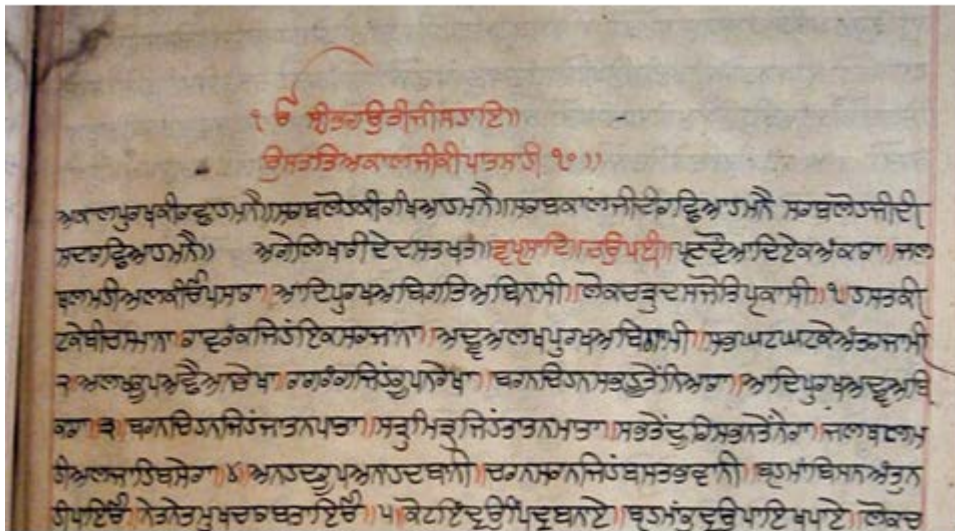
Folio 1092 with rag mala and Ink recipe



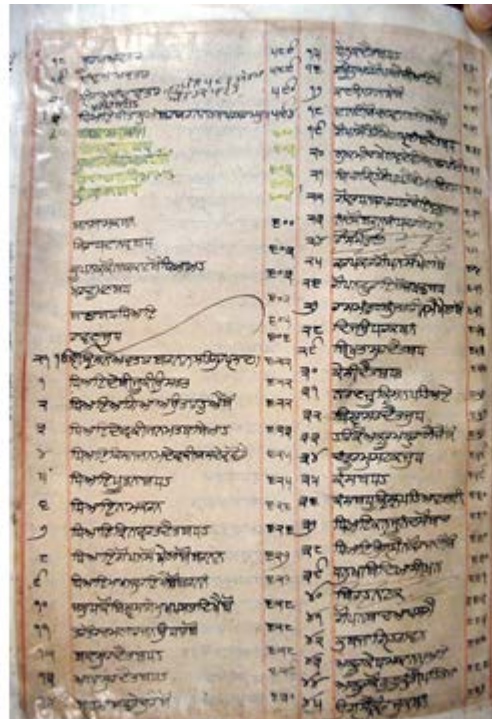
Patshahi 10 dohra in 9th guru saloks. total 9th Guru salok 55



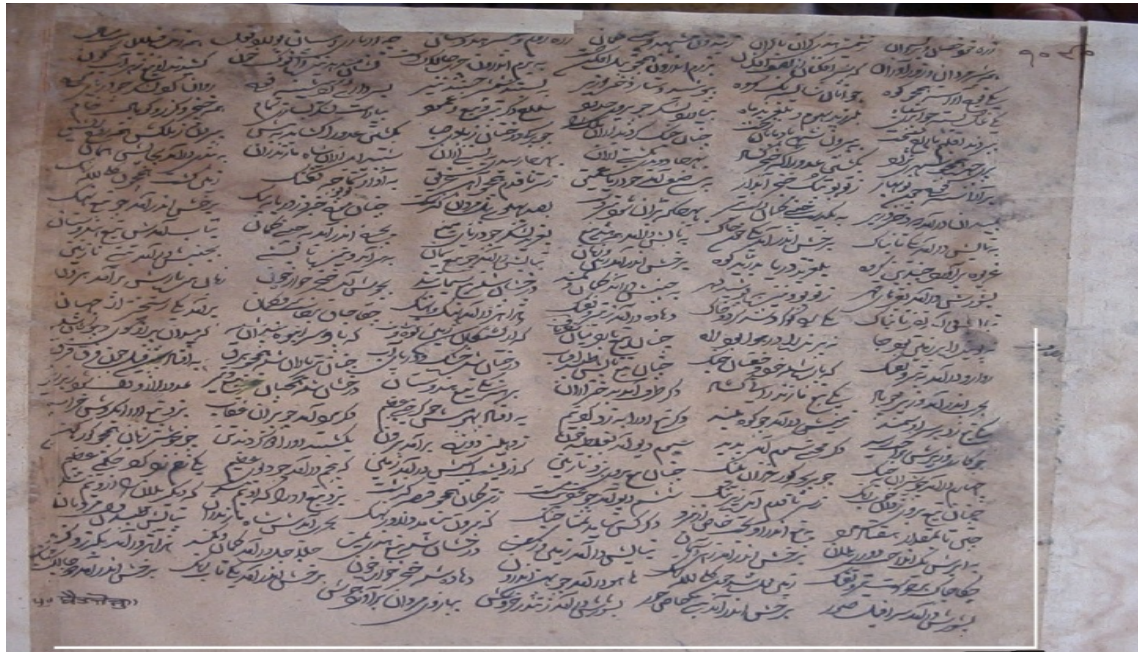
**Guru Arjan Ram kali-Hymn- Ran
Jhunjhanana Gau sakhi hari complete salok
and not initial two lines.**



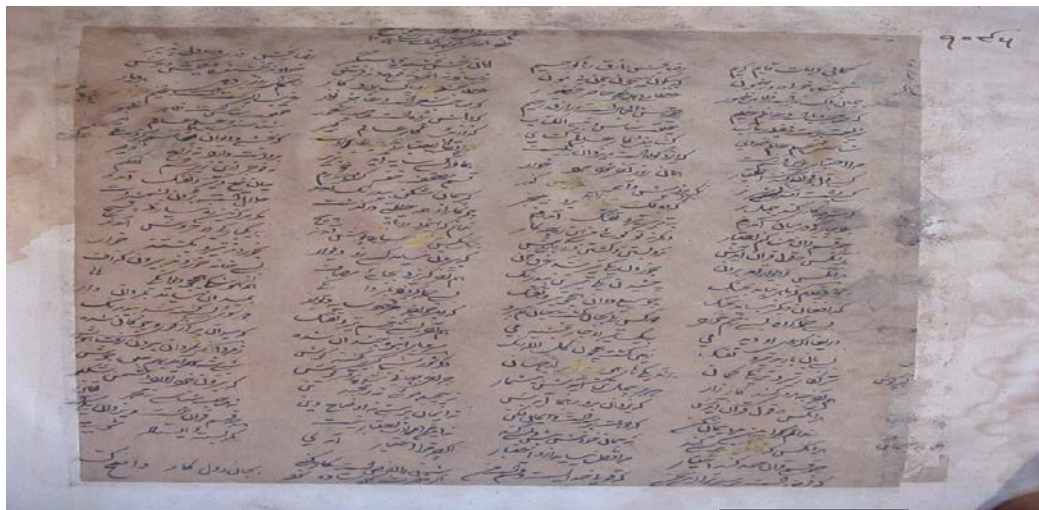
Above is Akal Ustti, opening with Ik Onkar Sri Bhagauti ji Sahai. Word utara Khas patra Missing



Above TATKARA FOLIO DASAM GRANTH PORTION



Zafarnama folio 1090 Delhi Mani Singh Bir with 49 baints

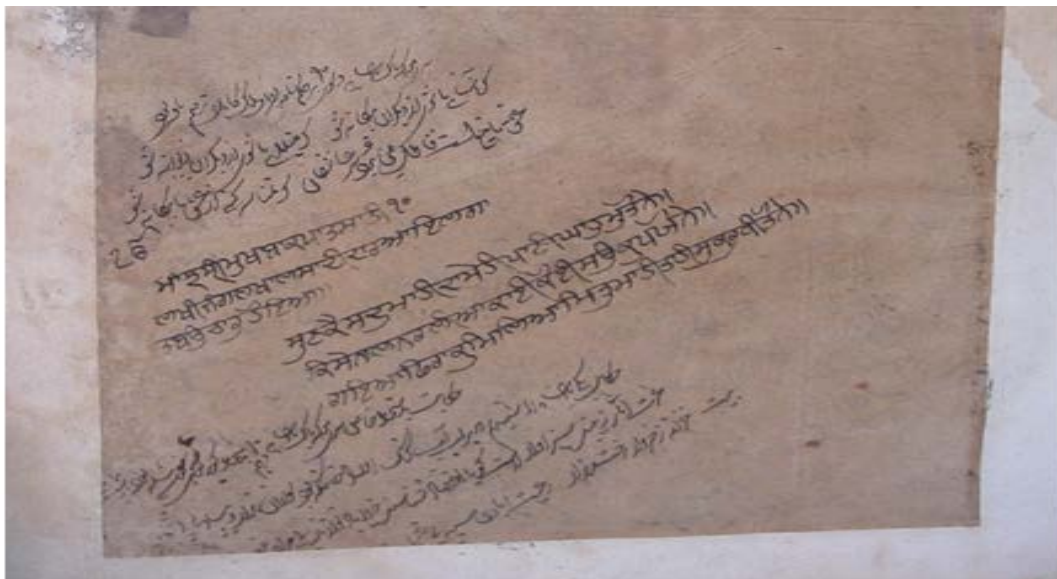


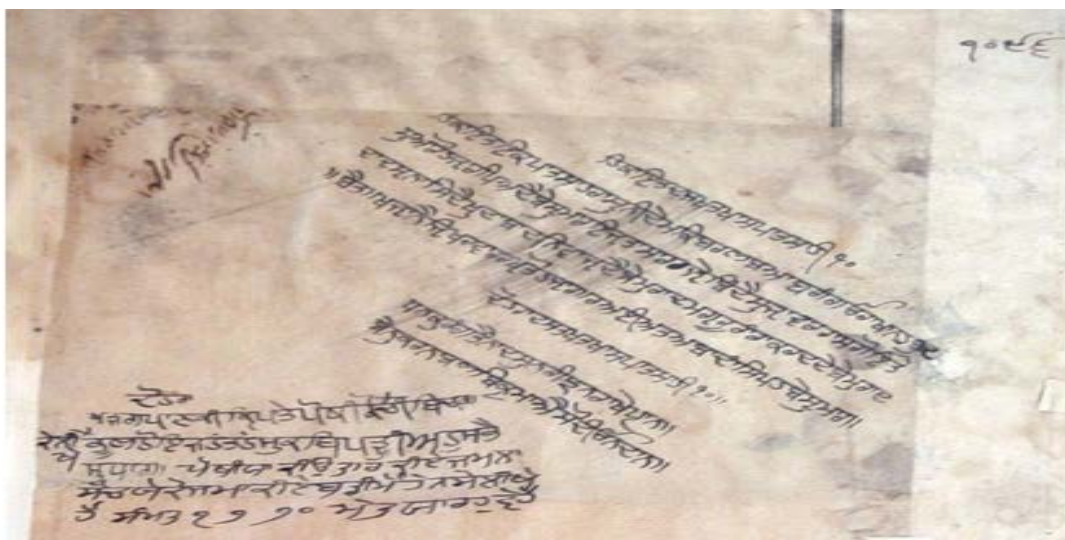
Zafarnama and INCOMPLETE Hikyats in
Persian ONLY in mani singh Bir on folio 1090B to 1095b About
600 Baints only. Above is folio 1095 shows Incomplete end



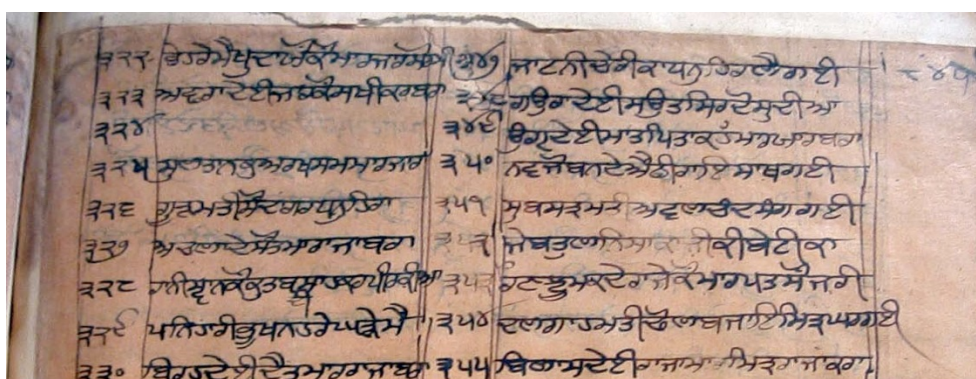
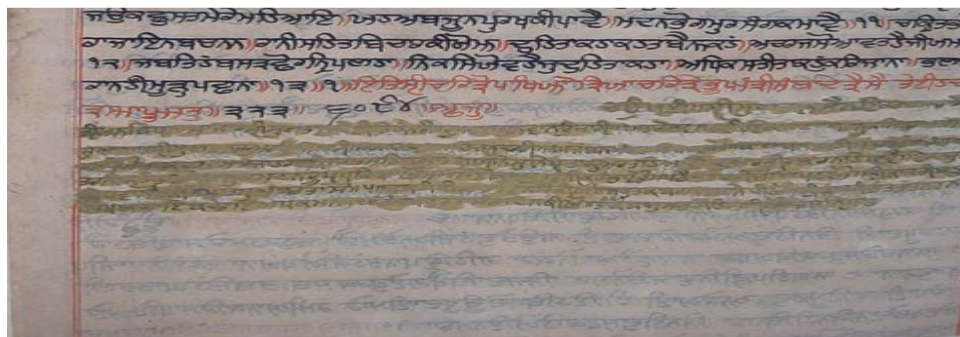
Above Jap Sahib starts with Ik Onkar Sri Satgur Parshad and not Bhagauti Ji Sahai

Below is the END FOLIOs of Mani Singh's Bir with extra Persian **hikiat hikayat** Patshi 10 ,Rag Majh Patshahi 10 and Dohra 48 from Kam Gandla.(Same Triplet is found **at the end** in Anandpuri Bir **end** but not in Colebrook Dg 1783Ad or standard Dasam Granth), and dating of the manuscript is 1770 Bikrami(1713AD)





Below Empty space for charitar 324 in charitropakhyan proves that mani singh Bir is a copy

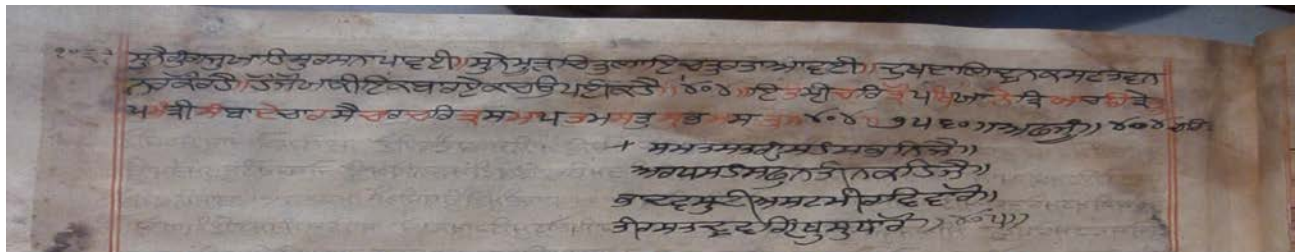


CHARITAR 324 Blank indicating it is copy and not any original

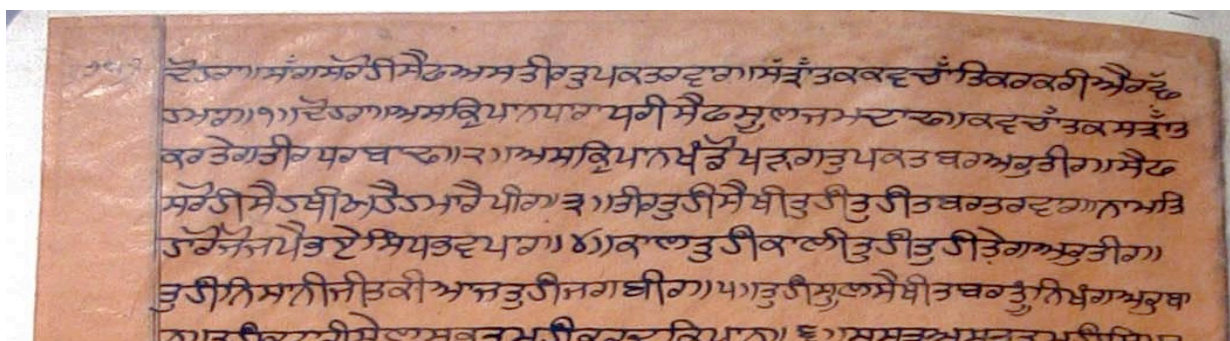
Bhai Mani Singh Wali Bir , New Delhi, folio 1096

[illegible]

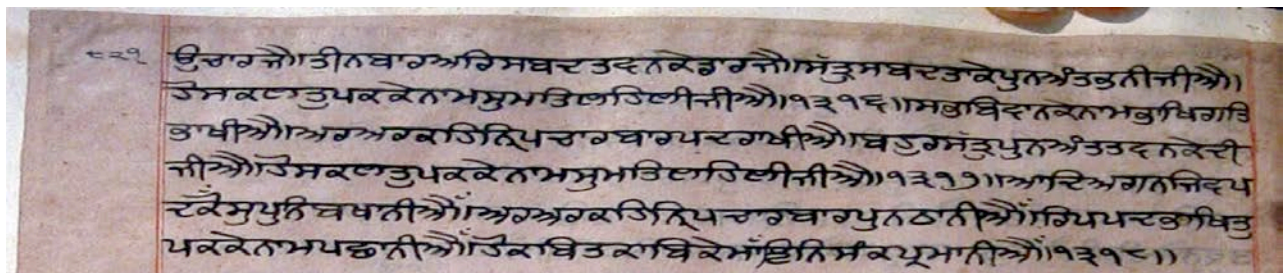
54



Chritropakhyan with 404 charitars in mani singh Bir, 404 charitar has 404 chands. date written below



NamMala/Shashtarmala starts without any invocation in mani singh bir



End of Nammala/shashtara mala with total count 1318 in mani singh Bir

(3B) Patna Bir Samat 1755(1698AD) Academic Issues

No colophon written. By oral history it is supposed to be written by Granthi Sukha Singh, who died in 1861AD. Even if died at age of 100 years and started writing at Birth this Bir still cannot go beyond 1761 AD. Then who wrote Samat 1755 (1698AD) in Tatkara because Tatkara shows the date written as 1775 (1698 CE) but Zafarnama written in the end in same handwriting and same ink puts date to at least 1706 academically. This Bir contains 8 compositions by 10th Guru Ji which were deleted by the Sodhak Committee, Sukhmana Sansaharnama, Var Malkauns, Var Bhagoti, Rag Sorth by P10, Rag Asal P10, Asfotak Kabits and one Bir contains 18 chapters of Bhagwant Gita (1800 chhands). Bhai Randhir Singh in his “Shabadmoorat” book page 17 mentions about these edited out compositions and writes “Style of writing and language does not match with Guru Gobind Singh’s writings and therefore does not feel that these belong to 10th Guru Ji. See Tatkara of Patna Bir below.

ੴ ਕੀ ਦਹਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ	ੴ ਸ੍ਰੀ ਮੁਖਮਨਾਮਾ ਬਿਸਾਹੀ ੧੦	੧
ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ	ੴ ਸ੍ਰੀ ਸਾਬੋਦਮਾਨਾਤ ਚਾਤੋਰੀ	੨
ਤਤਕਰਾ ਸੁਚੇ ਪੱਤ੍ਰ ਸ੍ਰੀ ਗ੍ਰੰਥ ਜੂਕਾ	ੴ ਸ੍ਰੀ ਦਰਮਾਨਕ ਉਚਰੀ	੧
ਬਾਣੀ ਪਾਤਿਸਾਹ ਦਸਵੇਂ ਜੂ ਕੇ ਗ੍ਰੰਥ	ੴ ਸ੍ਰੀ ਦਰਗਹਾਉ ਤੀਜੁਲੀ	੧
੧੭੫੫ ਮਿਤੀ ਆਸਾਭ ਬਦੀ ੧	ੴ ਸ੍ਰੀ ਮਾਸੂਪੁਤ੍ਰ ੧੦	੧
ਕੋਠਿ ਲਿਖਿਆ : ਤਵ ਪ੍ਰਸਾਦਿ	ੴ ਸ੍ਰੀ ਹਿਕਾਯਤਾ ੧੨ ਖਾਤਿਸਾਹੀ ੧੦	੧੦
ਸ੍ਰੀ ਮੁਖ ਦਾਕਪਾਤਿਸਾਹੀ ੧੦		
ਪੰਨਾ ੨੧ ਜਾਪੁ ਨੈਸਾਣ ਛੰਦ	ੴ ਸ੍ਰੀ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ	
ਪੰਨਾ ੨੫ ਉਸਤਤ ਅਕਾਲ ਜੂ ਕੀ ਛੰਦ	ਤਤਕਰਾ ਤਤਕਰੇ ਕਾ ਦਹਗੁ	
ਪੰਨਾ ੩੭ ਸਵੈਯੇ ਸ੍ਰੀ ਮੁਖਵਾਕ	ੴ ਸ੍ਰੀ ਜਾਪੁਗੁਰੂ ਬਿੰਦ ਸਿੰਘ ਜੂ ਕੇ ਰਸਮ	
ਪੰਨਾ ੩੯ ਅਥ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥ ਧਿਯਾਇ	ਮੁਖਾਰਕੇ ਛੰਦ ਕਤਕਰਾ	
ਪੰਨਾ ੪੩ ਅਵਤਾਰ ਸ੍ਰੀ ਬਿਸਾਨਾ ਜੂ ਕੇ	ਛਾਪੇ ਛੰਦ : ਪ੍ਰਸਾਦਿ ੫੧	
ਪੰਨਾ ੪੫ ਅਵਤਾਰ ਸ੍ਰੀ ਬਿਸਾਨਾ ਜੂ ਕੇ	ਲੰਕਾ ਚਿੰਨਾ ਅਵਤਾਰ ਨਾਟਿ	੧
ਪੰਨਾ ੪੬ ਕਿਥੁ ਸ੍ਰੀ ਗਿਆਨ ਪ੍ਰਭਾਸਾਹੀ	੧ ਨਾਸਤ੍ਰੀ ਕਾਲੇ	੧੭
ਪੰਨਾ ੪੭ ਅਥ ਚੰਡੀ ਚਿਤ੍ਰ ਬੰਦੀ ਆਰਤੀ	੨੮ ਅਰੁਪੁਰੀ ਮਾਨਸਾਹੀ	੧੫
ਪੰਨਾ ੪੮ ਅਥ ਚੰਡੀ ਚਿਤ੍ਰ ਬੰਦੀ	੩੩ ਨੀਸਰ ਬੁਖਾਰੇ	੧੮
ਪੰਨਾ ੪੯ ਅਥ ਚੰਡੀ ਚਿਤ੍ਰ ਬੰਦੀ	੪੧ ਨੀਲੋਤਪਾਲੇਹੀ	੨
ਪੰਨਾ ੫੦ ਅਥ ਚੰਡੀ ਚਿਤ੍ਰ ਬੰਦੀ	੫੩ ਅਗਸਾਏ ਆਸਾਭੇ ਅਛੰਦੀ	੧੦
ਪੰਨਾ ੫੧ ਸਵੈਯੇ ਪ੍ਰਸਾਦਿ ੧੦	੫੩ ਅਛੰਦੀ ਕਾਲੇ	੫
ਪੰਨਾ ੫੨ ਛੰਦ ਛਕਾ ਛੰਦ ਸ੍ਰੀ ਨਾਮਾਹੀ	੫੮ ਆਦਿਤ੍ਰ ਪਾਨਾਦਿਤ੍ਰ ਮਾਹੀ	੮
ਪੰਨਾ ੫੩ ਛੰਦ ਛਕਾ ਛੰਦ	੫੮ ਲੁਗਾਨਾ ਛੰਦ	੭
ਪੰਨਾ ੫੪ ਛੰਦ ਛਕਾ ਛੰਦ	੫੯ ਗੁਰੂ ਦੇ ਪੁਕਾਰੇ	੨
ਪੰਨਾ ੫੫ ਛੰਦ ਛਕਾ ਛੰਦ	੬੪ ਚੰਡੀ ਚਿਤ੍ਰ ਬੰਦੀ	੩
ਪੰਨਾ ੫੬ ਛੰਦ ਛਕਾ ਛੰਦ	੬੮ ਨੀਲੋਤਪਾਲੇਹੀ	੪
ਪੰਨਾ ੫੭ ਛੰਦ ਛਕਾ ਛੰਦ	੭੨ ਕਿਥੁ ਚਿਤ੍ਰ ਬੰਦੀ	੩੦

Below Tatkara Patna Bir Typed for easy reading by the readers

ਤਤਕਰਾ ਪਟਨਾ ਵਾਲੀ ਦਸਮ ਗ੍ਰੰਥ

ੴ ਸ੍ਰੀ ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ

ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਸਹਾਇ

ਤਤਕਰਾ ਸੁਚੇ ਪੱਤ੍ਰ ਸ੍ਰੀ ਗ੍ਰੰਥ ਜੂਕਾ ਬਾਣੀ ਪਾਤਿਸਾਹ ਦਸਵੇਂ ਜੂ ਕੇ ਗ੍ਰੰਥ ਕਾ ਸੰਬਤ ੧੭੫੫ ਮਿਤੀ ਆਸਾਭ ਬਦੀ ੧ ਕੋ
ਗ੍ਰੰਥ ਲਿਖਿਆ : ਤਵ ਪ੍ਰਸਾਦਿ ਸ੍ਰੀ ਮੁਖਬਾਕ ਪਾਤਿਸਾਹੀ ੧੦

ਪਤ੍ਰ ੨੧ ਜਾਪੁ ਨੈਸਾਣ ਛੰਦ	੨੨
ਪਤ੍ਰ ੨੫ ਉਸਤਤ ਅਕਾਲ ਜੂ ਕੀ ਛੰਦ	੧੮
ਪਤ੍ਰ ੩੭ ਸਵੈਯੇ ਸ੍ਰੀ ਮੁਖਵਾਕ	੩੨
ਪਤ੍ਰ ੩੯ ਅਥ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥ ਧਿਯਾਇ	੧੪

ਪੜ੍ਹ ੫੩ ਅਵਤਾਰ ਸ੍ਰੀ ਬਿਸਨ ਜੂ ਕੇ	੨੪
ਪੜ੍ਹ ੨੫੫ ਅਵਤਾਰ ਸ੍ਰੀ ਬ੍ਰਹਮਾ ਜੂ ਕੇ	੭
ਪੜ੍ਹ ੨੬੫ ਗ੍ਰੰਥ ਸ੍ਰੀ ਗਿਆਨ ਪ੍ਰਬੋਧ ਧਯਾਇ	੫
ਪੜ੍ਹ ੨੭੬ ਅਥ ਚੰਡੀ ਚਰਿਤ੍ਰ ਮਹਾਤਮ	੮
ਪੜ੍ਹ ੨੮੪ ਅਥ ਇੰਦ੍ਰ ਕਵਚ	੧
ਪੜ੍ਹ ੨੮੫ ਅਥ ਰੁਦ੍ਰ ਅਵਤਾਰ	੨
ਪੜ੍ਹ ੩੧੮ ਸਬਦ ਪਾਤਸਾਹੀ ੧੦	੯
ਪੜ੍ਹ ੩੨੦ ਛੰਦ ਛਕਾ ੩ ਤਥਾ ਸ੍ਰੀ ਨਾਮਮਾਲਾ	੫
ਪੜ੍ਹ ੩੬੫ ਵਾਰ ਦੁਰਗਾ ਕੀ	੧
ਪੜ੍ਹ ੩੭੦	੩੧੦੦
ਪੜ੍ਹ ੩੭੧ ਕਥਾ ਚਰਿਤ੍ਰ ਪਖਯਾਨ	੪੦੪
ਪੜ੍ਹ ੬੩੨ ਅਸਫੋਟਕ ਕਬਿਤ ਸਵੈਯੇ	੫੫
ਪੜ੍ਹ ੬੩੬ ਸ੍ਰੀ ਭਗਵੰਤ ਗੀਤਾ ਭਾਖਾ	
ਸ੍ਰੀ ਗੋਬਿੰਦ ਸਿੰਘ ਕ੍ਰਿਤ ਧਯਾਇ ੧੮	੧੮੦੦
ਪੜ੍ਹ ੬੯੦ ਸੁਖਮਨਾ ਪਾਤਸਾਹੀ ੧੦	੧
ਪੜ੍ਹ ੬੯੫ ਸਬਦ ਆਸਾ ਤਥਾ ਸੋਰਿਠ	੨
ਪੜ੍ਹ ੬੯੬ ਵਾਰ ਮਾਲਕਉਸ ਕੀ	੧
ਪੜ੍ਹ ੬੯੬ ਵਾਰ ਭਗਉਤੀ ਜੂ ਕੀ	੧
ਪੜ੍ਹ ੭੧੩ ਮਾਝ ਪਾਤਸਾਹੀ ੧੦	੧
ਪੜ੍ਹ ੬੯੭ ਹਿਕਾਯਤਾ ੧੨ ਪਾਤਸਾਹੀ ੧੦	

How can Patna Bir, shown to be written in Sammat 1755 (1698CE) in its Tatkara, be labeled to be written in 1775AD (Sammat 1842) when it contains Zafarnam in same ink and hand?

Giani Gian Singh reports that Sukha Singh wrote the Dasam Granth Bir at Patna in 1775CE. But no Birs with colophon written in 1775CE is available in Patna. Only the above Bir shown to be written in Sambatt1755 (1698CE) in Tatkara, is now available. What happened to the Bir as mentioned by Giani Gian Singh? Internal evidence of this Bir, as sown in Tatkara and Patars / folios, shows that Zafarnama is written in same ink and hand writing which confirms that this manuscript was written after 1706 CE. Read Shabd Moorat¹⁹ pages 51-52 below. Randhir Singh documents that 3 of the Birs whose Nishani is given in Giani Gian Singh account including the

¹⁹ Shabad Moorit –“Dasven Patshah da Granth Da Ithas” by Randhir singh published by SGPC1962

ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਜੀ ਨੇ 'ਪੰਥ ਪ੍ਰਕਾਸ਼' ਦੇ ਪੰਨਾ ੨੮੬ ਪੁਰ, 'ਵਸਮ ਗ੍ਰੰਥ' ਦੀਆਂ ਥੀੜਾਂ ਦੇ ਚਾਰ ਭੇਦ ਤੇ ਉਨ੍ਹਾਂ ਦੇ 'ਜਨਮ ਸੰਮਤ' ਦੱਸੇ ਹਨ। ਉਨ੍ਹਾਂ ਵਿੱਚ ਭੀ 'ਪਟਣੇ ਜੀ ਦੀ ਮਿਸਲ' ਤੇ ਸੰਗਰੂਰ ਵਾਲੀ ਥੀੜ ਦਾ ਜ਼ਿਕਰ ਨਹੀਂ! ਜੋ ਥੀੜ ਪਟਣੇ ਵਿੱਚ, ਭਾਈ ਸੁਖਾ ਸਿੰਘ ਗ੍ਰੰਥੀ ਵੱਲੋਂ ਸੰਮਤ ੧੮੩੨ ਬਿ: ਵਿੱਚ ਸੰਪਾਦਿਤ ਹੋਈ ਦੱਸੀ ਹੈ; ਉਸ ਦੀ ਭਰਤੀਯ ਤੇ ਨਿਯਮਾਨਾਂ 'ਪਟਣੇ ਜੀ ਦੀ ਮਿਸਲ' ਨਾਲ ਨਹੀਂ ਮਿਲਦੀਆਂ। ਜੋ ਥੀੜ ਇਸ ਵਕਤ ਪਟਣੇ-ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ ਦੇ ਭੋਜਿਆਨੇ ਪਈ ਹੈ, *ਉਹ ਉਨ੍ਹਾਂ ਦੋਹਾਂ ਨਾਲੋਂ ਵਿਲੱਖਣ ਹੈ। ਇਸ ਤੋਂ ਸਾਬਤ ਹੋਇਆ, ਕਿ ਭਾਈ ਮਨੀ ਸਿੰਘ 'ਸ਼ਹੀਦ' ਵਾਲੀ ਤੇ 'ਪਟਣੇ ਜੀ ਦੀ ਮਿਸਲ' ਹੀ ਸਭ ਤੋਂ ਪੁਰਾਣੀਆਂ ਤੇ ਪ੍ਰਵਾਣੀਕ (ਅਥੈਂਟਿਕ) ਥੀੜਾਂ ਹਨ।

ਗਿਆਨੀ ਜੀ ਨੇ ਇੱਕ ਬੀੜ ੧੯੦੪ ਜਿੱਥੇ ਵਿੱਚ, 'ਦਮਦਮ' ਸਾਹਿਬ' (ਸਾਥੋਂ ਕੀ ਭਲਵੰਡੀ) ਵਿਖੇ, ਬਾਬਾ ਦੀਪ ਸਿੰਘ ਜੀ 'ਸ਼ਹੀਦ' ਰਾਹੀਂ ਸੰਪਾਦਿਤ ਹੋਈ ਭੀ ਦੱਸੀ ਹੈ। ਜਿਸ ਦਾ ਭੋਗ, ਅਸਫੋਟਕ ਕਵਿੱਤਾਂ 'ਤੇ ਦੱਸਿਆ ਹੈ। ਇਸ ਦਾ ਅਸਲ ਖਰੜਾ, ਉਨ੍ਹਾਂ ਖੁਦ ਭੀ ਨਹੀਂ ਭਿੱਜਾ। ਸ: ਬ: ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਜੀ, 'ਭਾਈ ਮਨੀ ਸਿੰਘ ਵਾਲੀ ਬੀੜ' ਨੂੰ ਹੀ 'ਬਾਬਾ ਦੀਪ ਸਿੰਘ ਵਾਲੀ ਮੰਨੇ ਹਨ। ਇਸ ਲਈ ਉਹ ਬੀੜ ਭੀ ਭਰਮ ਭੰਵਰ ਵਿਚ ਹੁੰਮ ਹੋ ਗਈ ਸਮਝੋ! ਗੱਲ ਕੀਹ! ਗਿਆਨੀ ਜੀ ਦੀਆਂ ਦੱਸੀਆਂ ਨਿਭਾਨੀਆਂ ਵਾਲੀਆਂ ਲਿੱਟ ਬੀੜਾਂ ਵਿੱਚੋਂ ਕੋਈ ਭੀ ਅਸਲ ਯਾ ਉਤਾਰੇ ਦੇ ਰੂਪ ਵਿੱਚ ਨਹੀਂ ਭਿੱਜੀ। ਹਾਂ ਚੌਥੀ ਬੀੜ—ਜੋ ਭਾਈ ਸੱਖਾ ਸਿੰਘ ਗੰਧੀ ਦੇ ਪੱਤਰ ਭਾਈ ਚੜਤ ਸਿੰਘ

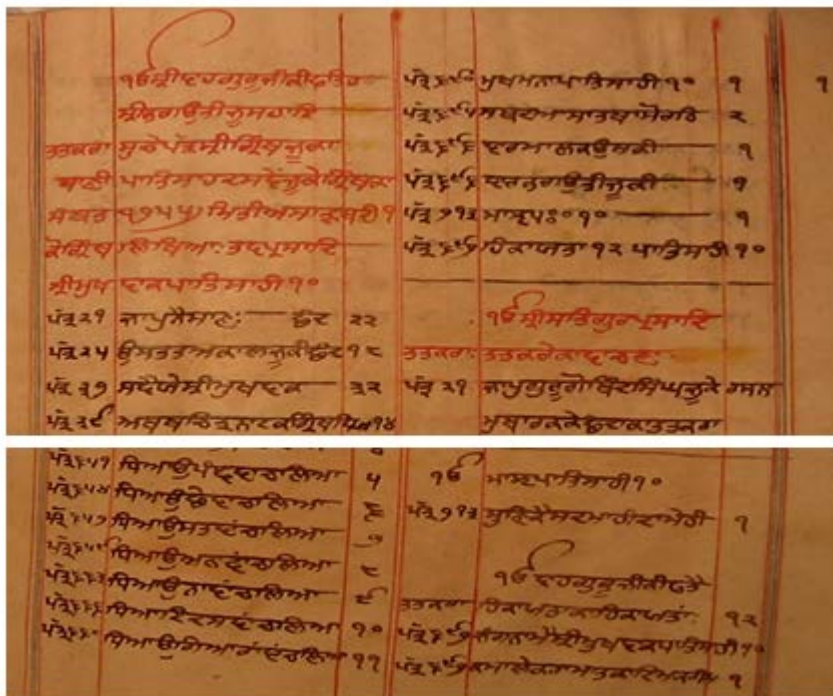
* ਹੁਣ, ਇਹ ਬੀੜ ਲੋਪ ਹੋ ਚੁੱਕੀ ਹੈ। (ਸੰਪਾਦਕ)

सुषुप्ति

-49-

ਮਰਤਿ

ਮੁੱਕਦੀ ਗੱਲ ਇਹ, ਕਿ ਪੁਨਰ-ਜਨਮ ਧਾਰੀ 'ਦਸਮ-ਗ੍ਰੰਥ' ਦੇ ਸਰੂਪਾਂ 'ਚੋਂ ਜੋ ਲੱਭ ਸਕਦੇ ਹਨ; ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਸਭਤੋਂ ਪੁਰਾਣੀਆਂ ਪ੍ਰਮਾਣੀਕ ਤੇ ਵਧੇਰੇ ਸੁੱਧ ਤਰਤੀਬ ਵਾਲੀਆਂ, ਕੇਵਲ ਇਹੋ ਦੋ ਬੀੜਾਂ ਹਨ; ਜਿਨ੍ਹਾਂ ਦਾ ਉੱਤੇ ਜ਼ਿਕਰ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਨ੍ਹਾਂ ਨਾਲ ਮਿਲਦੀ-ਜੁਲਦੀ ਇੱਕ ਹੋਰ ਪੁਰਾਣੀ ਬੀੜ, 'ਗੁ' ਭਾਈ ਤਾਰਾ ਸਿੰਘ-ਕਲਕੱਤਾ' ਵਿੱਚ ਹੈ। ਉਸ ਪੁਰ ਸੰਸਕਰ ਕੋਈ ਨਹੀਂ, ਪਰ ਹੈ ਬਹੁਤ ਪੁਰਾਣੀ ਲਿਖਤ 'ਕਲਕੱਤਾ'; 'ਗੁਰਦਵਾਰਾ ਛੋਟਾ, ਸੰਗਤਿ-ਤੂਲਾ ਪੱਟੀ' ਵਿੱਚ ਭੀ ਇੱਕ ੧੮੪੦ ਬਿੱ: ਦੀ ਲਿਖੀ ਬੀੜ ਸੁਸ਼ੋਭਿਤ ਹੈ। ਉਸ ਦੀ ਤਰਤੀਬ ਪ੍ਰਚਲਤ ਛਾਪੇ ਦੀਆਂ ਬੀੜਾਂ ਨਾਲ ਹੀ ਮਿਲਦੀ ਹੈ। ਇਹ ਬੀੜਾਂ, ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਜੀ ਦੀਆਂ ਦੱਸੀਆਂ ਚੁੱਧੀਆਂ ਬੀੜਾਂ ਨਾਲ ਨਹੀਂ ਰਲਦੀਆਂ। ਨਾਂ ਉਤਲੀਆਂ ਦੋਹਾਂ ਪੁਰਾਤਨ ਬੀੜਾਂ ਵਿੱਚੋਂ ਕਿਸੇ ਦਾ ਸਹੀ ਉਤਾਰਾ ਹਨ। ਪਤਾ ਨਹੀਂ ਇਹ ਕਿਸ ਪੀੜ੍ਹੀ ਦਾ ਆਖਰੀ ਨਿਸ਼ਾਨ ਹਨ !



Jangnama/Zafarnama Historical event of 1706AD from DG Ms Dated 1698 AD Patna written in same hand and ink as other Compositions in the manuscript confirms that date of 1755Bikrmi/1798AD on opening Folio is incorrect



Left Patri of Date of Birth Patna Ms

Right Patri from Copy of same Ms Sikh Ref Lib Amritsar

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਉਤਾਰ ਪਤਰੀ ਪਾਤਿਸਾਹੀ ੧੦
ਅਬ ਪ੍ਰਸੰਨ ਲਗਨ ਦੇਵੁਤਾ ॥੨੩
ਦਸੁਤਰੁ ਲਾਗੀ ਸਤਿਸਚ ੧੨੪
ਪੋਖੇ ਮਾਸ: ਸੁਕਲੇ: ਪਾਏ: ਤਿਥਾ ੭
ਸਪਤਮੀ: ਗਵਿਦਾ ਸਰੋਪਦਾ ੨੪
ਉਤਾਰਾ ਰਾਤ ਪਦਾਰਿਥ ੩੬
ਉਦਿਆਗਤੋ ਪਦੀਖ: ੧੧
ਪਲੇਖ: ੫:
ਸਮੇਸੀਨ: ਲਗਨੇ: ਸ਼ੀਮਤੀ: ਪ੍ਰਸਨਗਾ ੧੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਉਤਾਰ ਪਤਰੀ ਪਾਤਿਸਾਹੀ ੧੦ ॥
ਅਬ ਪ੍ਰਸੰਨ ਲਗਨ ਦੇਵੁਤਾ ਦਸੁਤਰੁ ਲਾਗੀ
ਸੰਸਹਸੰਬਤ ੧੨੨੬ ਪੋਖੇ ਮਾਸ ਸੁਕਲੇ
ਪੋਖੇ ਤਿਥਾ ਪਤਮੀ ਗਵਿਦਾ ਸਰੋਪਦਾ ੨੪
੧੦ ॥ ਉਤਾਰਾ ਰਾਤ ਪਦਾਰਿਥ ੩੬
੧੧ ਉਦਿਆਗਤੋ ਪਦੀਖ ੧੧ ਪਲੇਖ ੫
੧੨ ॥ ਸਮੇਸੀਨ ਲਗਨੇ ਸ਼ੀਮਤੀ ਪ੍ਰਸਨਗਾ

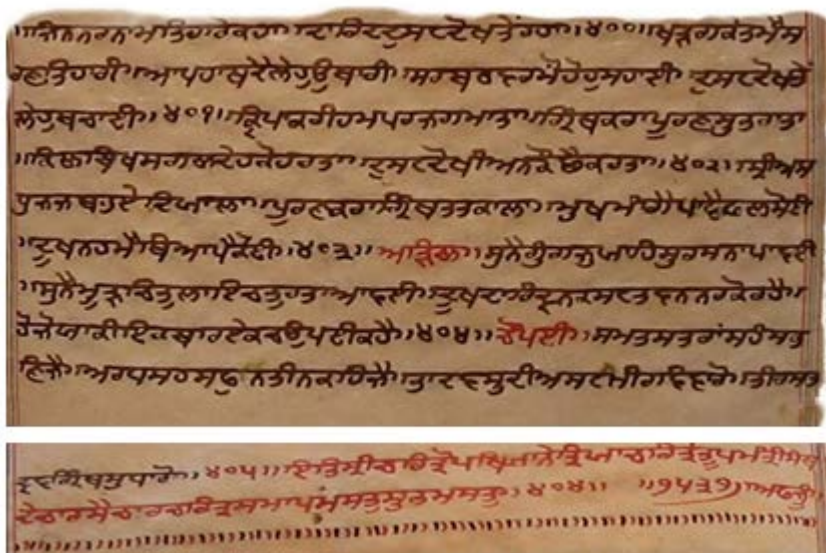
Patna Ms 1698 AD from Jap sahib to End of Paras Nath Avtar #,s1-7568

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਉਤਾਰ ਪਤਰੀ ਪਾਤਿਸਾਹੀ ੧੦
ਅਬ ਪ੍ਰਸੰਨ ਲਗਨ ਦੇਵੁਤਾ ॥੨੩
ਦਸੁਤਰੁ ਲਾਗੀ ਸਤਿਸਚ ੧੨੪
ਪੋਖੇ ਮਾਸ: ਸੁਕਲੇ: ਪਾਏ: ਤਿਥਾ ੭
ਸਪਤਮੀ: ਗਵਿਦਾ ਸਰੋਪਦਾ ੨੪
ਉਤਾਰਾ ਰਾਤ ਪਦਾਰਿਥ ੩੬
ਉਦਿਆਗਤੋ ਪਦੀਖ: ੧੧
ਪਲੇਖ: ੫:
ਸਮੇਸੀਨ: ਲਗਨੇ: ਸ਼ੀਮਤੀ: ਪ੍ਰਸਨਗਾ ੧੧

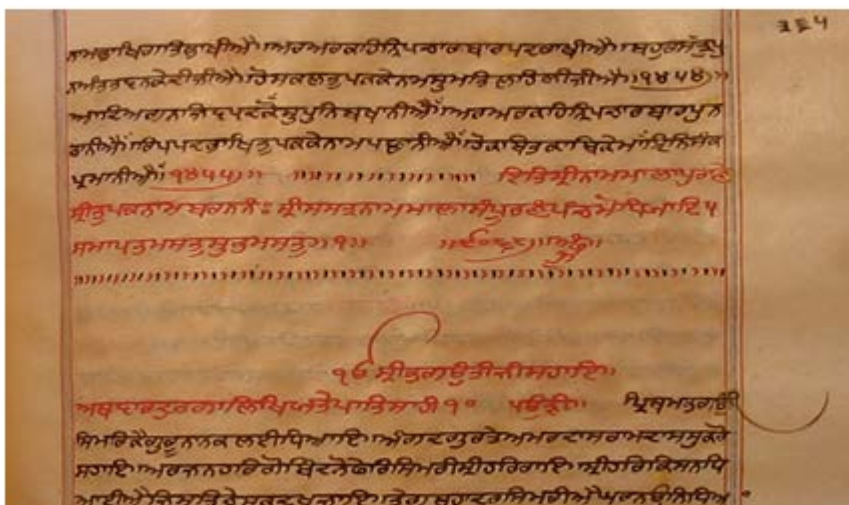
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਉਤਾਰ ਪਤਰੀ ਪਾਤਿਸਾਹੀ ੧੦
ਅਬ ਪ੍ਰਸੰਨ ਲਗਨ ਦੇਵੁਤਾ ॥੨੩
ਦਸੁਤਰੁ ਲਾਗੀ ਸਤਿਸਚ ੧੨੪
ਪੋਖੇ ਮਾਸ: ਸੁਕਲੇ: ਪਾਏ: ਤਿਥਾ ੭
ਸਪਤਮੀ: ਗਵਿਦਾ ਸਰੋਪਦਾ ੨੪
ਉਤਾਰਾ ਰਾਤ ਪਦਾਰਿਥ ੩੬
ਉਦਿਆਗਤੋ ਪਦੀਖ: ੧੧
ਪਲੇਖ: ੫:
ਸਮੇਸੀਨ: ਲਗਨੇ: ਸ਼ੀਮਤੀ: ਪ੍ਰਸਨਗਾ ੧੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਉਤਾਰ ਪਤਰੀ ਪਾਤਿਸਾਹੀ ੧੦
ਅਬ ਪ੍ਰਸੰਨ ਲਗਨ ਦੇਵੁਤਾ ॥੨੩
ਦਸੁਤਰੁ ਲਾਗੀ ਸਤਿਸਚ ੧੨੪
ਪੋਖੇ ਮਾਸ: ਸੁਕਲੇ: ਪਾਏ: ਤਿਥਾ ੭
ਸਪਤਮੀ: ਗਵਿਦਾ ਸਰੋਪਦਾ ੨੪
ਉਤਾਰਾ ਰਾਤ ਪਦਾਰਿਥ ੩੬
ਉਦਿਆਗਤੋ ਪਦੀਖ: ੧੧
ਪਲੇਖ: ੫:
ਸਮੇਸੀਨ: ਲਗਨੇ: ਸ਼ੀਮਤੀ: ਪ੍ਰਸਨਗਾ ੧੧

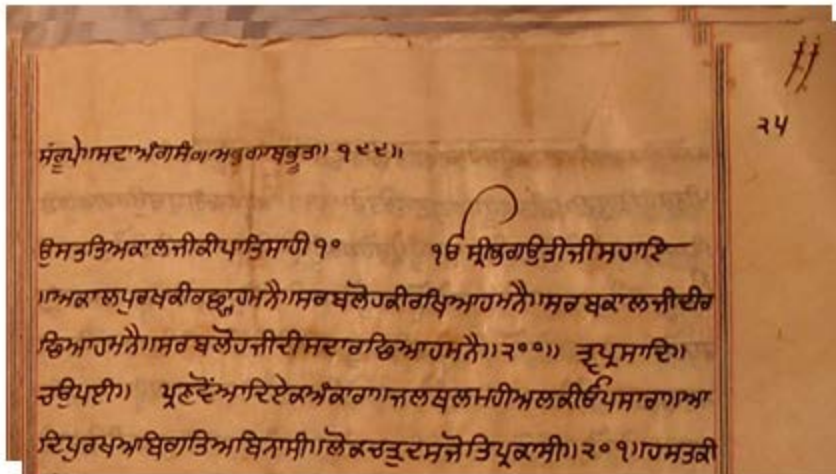
End Of Chriripakhyan DG 1698 AD Patna



Ms Patna 1698AD Shashtarmala Count # 1455 and Var Durga



AKAL USTIT from Ms Patna 1698AD



Above NOTE UTARA KHAS PATRA AND AAGEY LIKHARI KEY DASKHAT

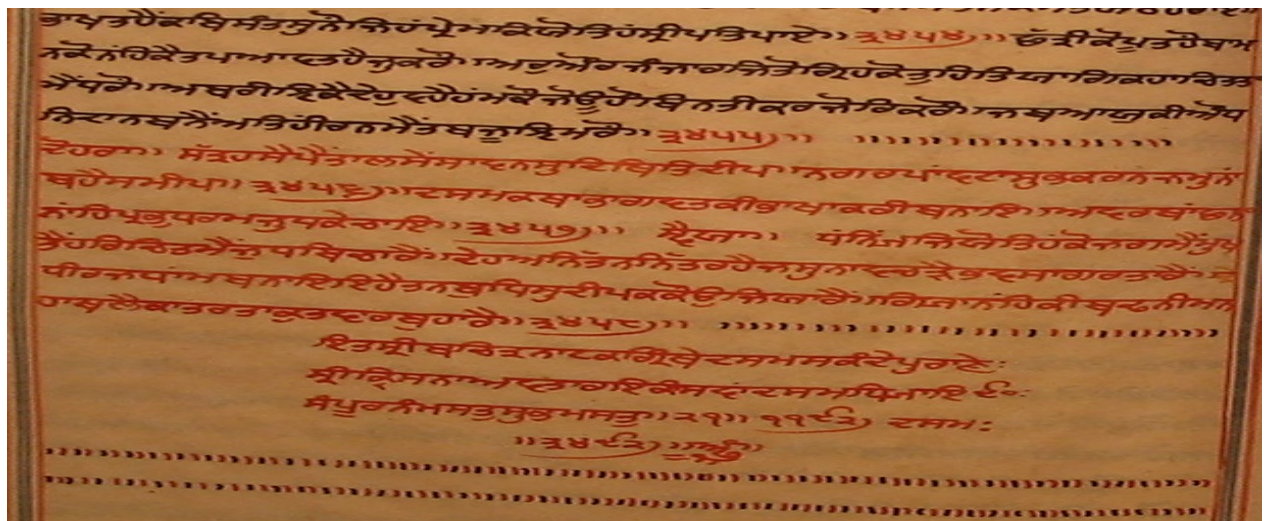
MISSING

Below is Khas Patra's copy of Patna Bir, which ends in with # 4800 chhand, at end of Judh Parbandh, last separate composition in Krishan Avtar. (also found on folio 155 Anandpuri Bir and other Dasam Granth birs). So called original, found in only in Mani Singh, Delhi Bir as noted above of which Randir Singh published only one side .

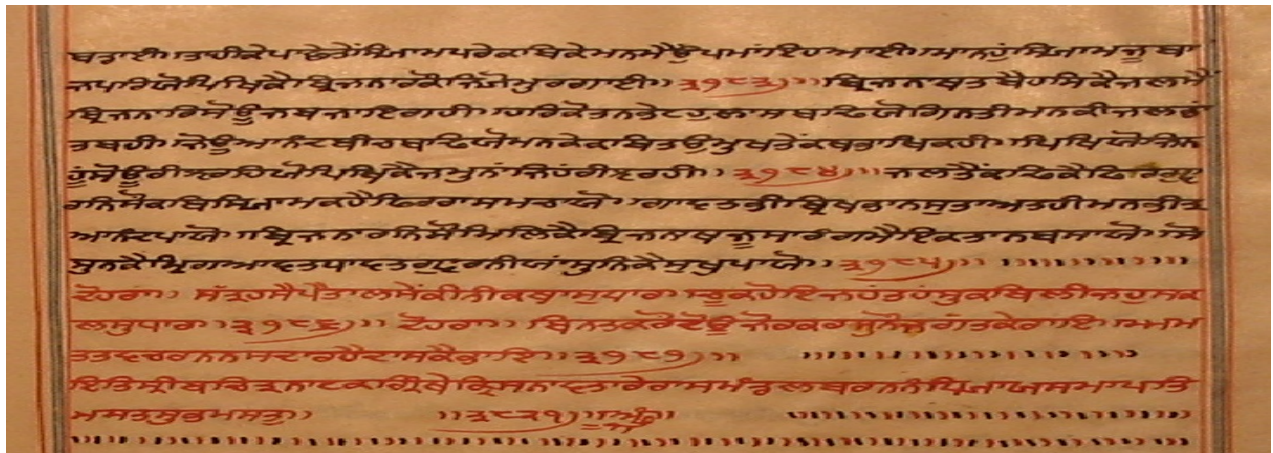


Krishan Avtar , under four separate Titles in Patna Granth as well as in Anandpuri Bir

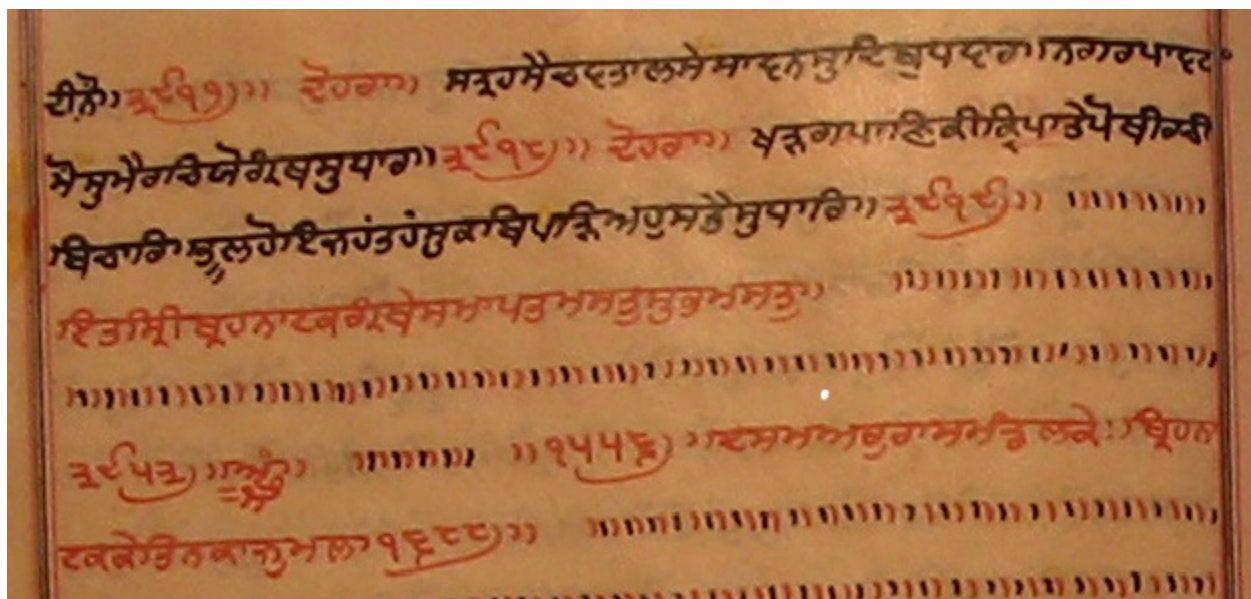
Below is the end of Dasam Sikand, which is part of Krishan Avtar from Patna Bir



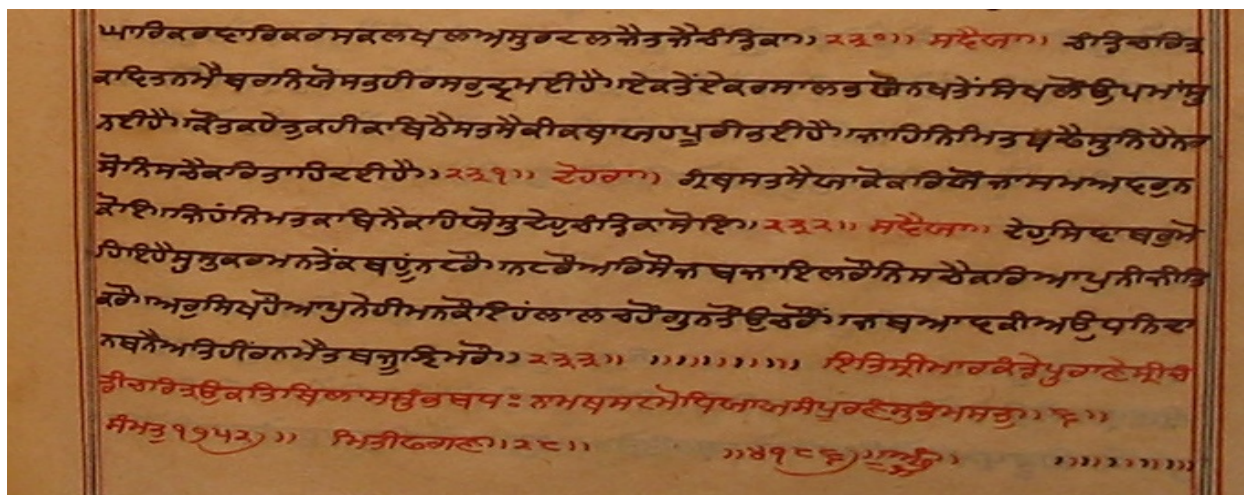
Below is the end of RAS MANDAL, part of Krishan Avtar from Patna Bir



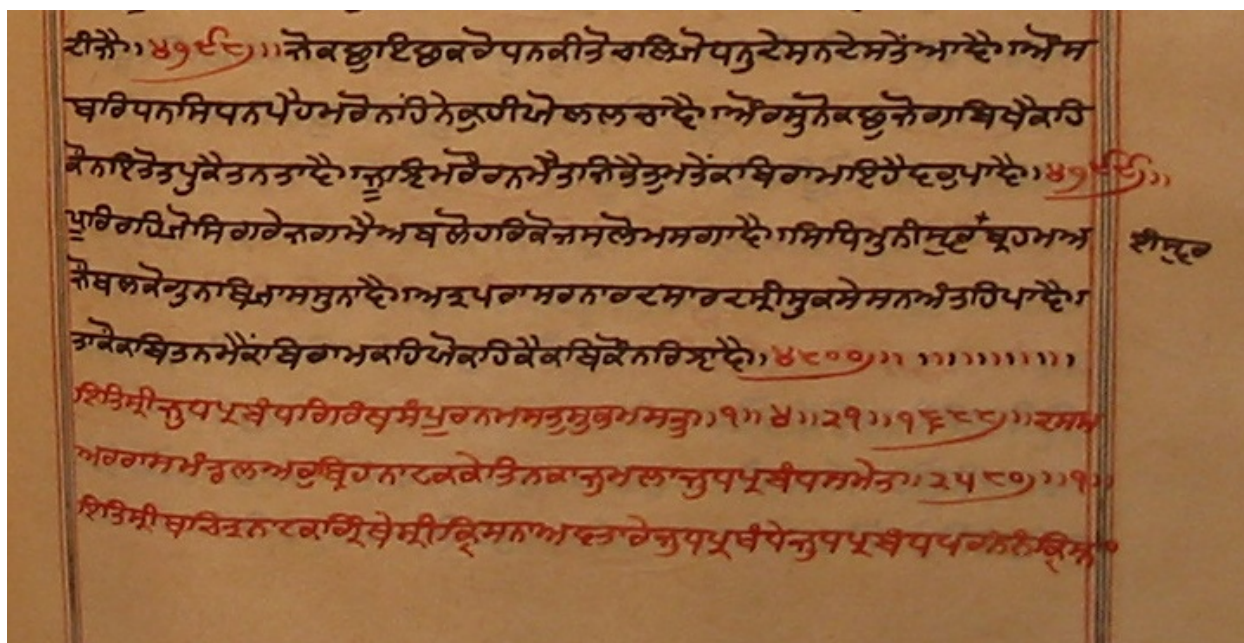
Below is the end of Birah Natak, part of Krishan Avtar from Patna Bir



Below is the end of Chandi Charitar I, which ends with deh siva var mohey as chhand #133, after the end of sta sai granth of Durga. Chandi Charitar I is in between Birah Natak and Judh Parbandh, which is part of Krishan Avtar, in both, Patna Bir and Anandpuri Bir.



Below is the end of Judh Parband, part of Krishan Avtar from Patna Bir, which ends in Chhand # 4800 and matches the khas part



There are other four manuscripts of Dasam Granth at Takhat Sri Patna sahib. See below the opening folios of all those four Dasam Granths at Patna.

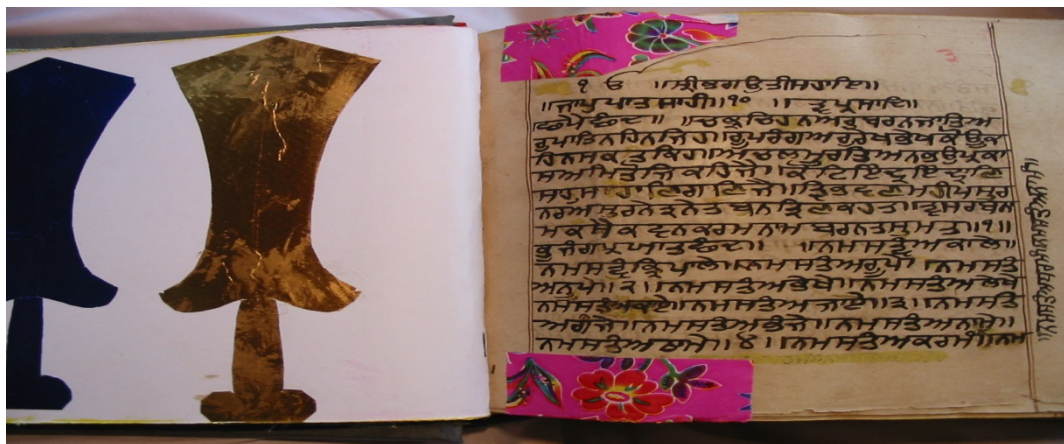
१६ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥ ਤਤਕਰ
 ਪੈਸੀਜੀ ਕਾਲਿਖਿਆਸੂਚੀਪਤੀ॥ ਪੰਨੇ ੧
 ਜਪਾ॥ ਚਕਚਿਹਨਅਰੁਬਰਨ॥
 ੨ ਸੇਦਸਖਤਕਪਾਤਸਾਹੀ ੧੦
 ਪਣਵੇ ਅਦਏਕਕਾਰ ਪੰਨੇ ਸਤਿ
 ਅਥਿਥਾਚਿਤਨਟਕਗ੍ਰਿਥਲਿਖਅਤੇ॥
 ਨਮਸਕਾਰਸੀਖਤਗਕੇਕਰੋਸਾਹਿਤਪੰਨੇ ੩੦
 ੧੬ ਵਾਹਗੁਰੂਜੀਕੀਫਤੋ॥ ਅਥਚੰਗੀਚਰਿ
 ਤਉਕੀਥਿਲਾਸਾ॥ ਅਮਾਦਿਅਪਾਰਅਲੇਖਾ
 ਨਿਤਾ॥ ੧੬ ਵਾਹਗੁਰੂਜੀਕੀਫਤੋ॥ ਅਥਚੰਗੀਚ
 ਰਿਕਲਿਖਅਤੇ ਪੰਨੇ ੪੭॥ ਅਹਿਚਦੀਤਸੁਗਯੀ॥ ਅਥਬਾਵਨਅਵਤਾਰਕਥਨ
 ੧੬ ਵਾਹਗੁਰੂਜੀਕੀਫਤੋ॥ ਵਾਰਸੀਭਗਉਤੀ ਭਏਦਿਯੋਸਕੇਨਗਸਿਧਾ
 ਜੀਤੀ॥ ੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥ ਅਥਪਸਰਾਮਾਅਵਤਾਰਕਥਨ
 ਗਿਆਨਪਰਬੋਪਾਹੀਥਲਿਖਅਤੇ ਪੰਨੇ ੧੬॥ ਅਥਕੇਤਕਦਿਲਏਖਿਤੀ
 ਨਮੋਨਾਥਪੁਰੋਸਦਾਸਿਧ
 ੧੬ ਵਾਹਗੁਰੂਜੀਕੀਫਤੋ॥ ਕਥਨਪੰਨੇ
 ਤਤਕਰਾਅਉਤਾਰਚੋਪਤੀ ਪੰਨੇ ੧੧੭॥ ਅਥਭਵਅਵਤਾਰਕਥਨ ਪੰਨੇ ੧੨

੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥ ਤਤਕਰਾਸੂਚੀਪਾਤਿਪੰਨੇ ੧
 ਜਪੁਸ੍ਰੀਸੁਖਦਾਕਪਾਤਸਾਹੀ ੧੦ ਪੰਨੇ ੧
 ੧ ਰਕਾਬਿਹਨਅਰੁਬਰਨਜਾਤਅ
 ਰੁਪਤਨਹਿਨਜਿਹਾ॥
 ੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥ ਉਤਾਰਾਸੇਦਸਖਤਕਪਾਤਿਸਾਹੀ ੧੦
 ਪੰਨੇ ੬
 ੨ ਅਕਾਲਪੁਰਖਕੀਰਤਿਆਰੀ
 ੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥ ਅਥਬਚਿਤਨਟਕਗ੍ਰਿਥਲਿਖਅਤੇ
 ਪਾਤਿਸਾਹੀ ੧੦ ਪੰਨੇ ੨੨
 ਨਮਸਕਾਰਸੀਖਤਗਕੇਕ
 ੩ ਰੋਸੁਚਿਤਚਿਤਲਾਇ॥ ੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ
 ਅਥਚੰਗੀਚਰਿਤਉਕਤਾਬਿਲਪਾਤ
 ਸਾਹੀ ੧੦ ਪੰਨੇ ੪੦
 ੧ ਆਦਿਅਪਾਰਅਲੇਖਾ
 ੨ ਨਤੁਅਕਾਲਾਥੇਖਅਲਾਅ
 ੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ
 ਅਥਚੰਗੀਚਰਿਤਲਿਖਅਤੇ ਪੰਨੇ ੫੫
 ੩ ਨਗਲਛੰਟਾ॥ ਮਹਿਬਦੀਤਸੁਗਯੀ
 ੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ
 ਵਾਰਸੀਭਗਉਤੀਜੀਪਾਤਿਸਾਹੀ
 ਪੰਨੇ ੬੬

੨ ਪ੍ਰਥਮਭਰੋਤੀਸਿਮਰਕੇਲੁ
 ਰਨਨਕਲਈਧਿਆਇ
 ੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ
 ਅਥਾਗਿਆਨਪੁਰੋਸਦਾਸਿਧ
 ਲੇਖਿਯਤੇਪਾਤਿਸਾਹੀ ੧੦ ਪੰਨੇ ੧
 ੧ ਨਮੋਨਾਥਪੁਰੋਸਦਾਸਿਧਕਰਾ
 ੧੬ ਵਾਹਗੁਰੂਜੀਕੀਫਤੋ
 ਅਥਚੰਗੀਚਰਿਤਉਕਤਾ
 ਨੀ ਪੰਨੇ ੮੭
 ੧ ਅਥਚੰਗੀਚਰਿਤਉਕਤਾ
 ਤਾਰਾ
 ੨ ਅਥਕਛਾਅਵਤਾਰਕਥਨ ਪੰਨੇ ੮੬
 ਅਥਕਛਾਸੂਚੀਤਮਥਨਚ
 ੩ ਉਦਾਰਤਨਕਥਨ ਪੰਨੇ ੮੦
 ੪ ਨਗਲਛੰਟਾ ਪੰਨੇ ੮੧
 ਅਥਮਾਯੋਨੀਅਉਤਾਰ
 ੫ ਕਥਨ ਪੰਨੇ ੮੧
 ਅਥਬੋਰਾਹਅਵਤਾਰਕਥ
 ੬ ਨੀ ਪੰਨੇ ੮੧
 ਅਥਨਗਸਿਧਾਅਵਤਾਰ
 ੭ ਕਥਨ ਪੰਨੇ ੮੧
 ਅਥਬਾਵਨਅਵਤਾਰਕਥ
 ੮ ਨੀ ਪੰਨੇ ੮੮
 ਅਥਪਸਰਾਮਾਅਵਤਾਰਕਥਨ ਪੰਨੇ ੮੫



੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥ ਤਤਕਰਾਧੋਬੀਤੀਕਾ
 ੧ ਜਪੁਪਾਤਿਸਾਹੀ ੧੦ ਪੰਨੇ ੧ ੧ ਅਥਕਛਾਸੂਚੀਤਮਥਨਚ
 ੨ ਉਤਾਰਾਸੇਦਸਖਤਕਪਾਤਿਸਾਹੀ ੧੦ ਪੰਨੇ ੬ ੨ ਅਥਕਛਾਅਵਤਾਰਕਥਨ ਪੰਨੇ ੮੬
 ੩ ਪ੍ਰਿਥੀਥਕਿਤਨਟਕਗ੍ਰਿਥਲਿਖਅਤੇ ਪਾਤਿਸਾਹੀ ੧੦ ਪੰਨੇ ੨੨ ੩ ਉਦਾਰਤਨਕਥਨ ਪੰਨੇ ੮੦
 ੪ ਅਥਚੰਗੀਚਰਿਤਉਕਤਾਬਿਲਪਾਤਸਾਹੀ ੧੦ ਪੰਨੇ ੪੦ ੪ ਨਗਲਛੰਟਾ ਪੰਨੇ ੮੧
 ੫ ਵਾਰਸੀਭਗਉਤੀਜੀਪਾਤਿਸਾਹੀ ੧੦ ਪੰਨੇ ੬੬ ੫ ਕਥਨ ਪੰਨੇ ੮੧
 ੬ ਅਥਚੰਗੀਚਰਿਤਉਕਤਾਬਿਲਪਾਤਸਾਹੀ ੧੦ ਪੰਨੇ ੮੦ ੬ ਅਥਬੋਰਾਹਅਵਤਾਰਕਥ
 ੭ ਆਦਿਅਪਾਰਅਲੇਖਾ ੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ੭ ਅਥਮਾਯੋਨੀਅਉਤਾਰ
 ਤਤਕਰਾਸੂਚੀਪਾਤਿਸਾਹੀ ੧੦ ਪੰਨੇ ੧ ੮ ਅਥਬਾਵਨਅਵਤਾਰਕਥ
 ੧ ਅਕਾਲਪੁਰਖਕੀਰਤਿਆਰੀ ੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ੮ ਨੀ ਪੰਨੇ ੮੮
 ੨ ਅਥਬਚਿਤਨਟਕਗ੍ਰਿਥਲਿਖਅਤੇ ਪਾਤਿਸਾਹੀ ੧੦ ਪੰਨੇ ੨੨ ੯ ਅਥਪਸਰਾਮਾਅਵਤਾਰਕਥਨ ਪੰਨੇ ੮੫
 ੩ ਨਮਸਕਾਰਸੀਖਤਗਕੇਕਰੋਸਾਹਿਤਪੰਨੇ ੩੦ ੧੦ ਅਥਕੇਤਕਦਿਲਏਖਿਤੀ
 ੪ ਗਿਆਨਪਰਬੋਪਾਹੀਥਲਿਖਅਤੇ ਪੰਨੇ ੧੬ ੧੧ ਅਥਕਛਾਸੂਚੀਤਮਥਨਚ
 ੫ ਨਮੋਨਾਥਪੁਰੋਸਦਾਸਿਧ ੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ੧੨ ਅਥਕਛਾਅਵਤਾਰਕਥਨ ਪੰਨੇ ੮੬
 ੬ ੧੬ ਵਾਹਗੁਰੂਜੀਕੀਫਤੋ॥ ਅਥਚੰਗੀਚਰਿਤਉਕਤਾਬਿਲਪਾਤਸਾਹੀ ੧੦ ਪੰਨੇ ੪੦
 ੭ ੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥ ਅਥਪਸਰਾਮਾਅਵਤਾਰਕਥਨ ਪੰਨੇ ੮੫
 ੮ ੧੬ ਵਾਹਗੁਰੂਜੀਕੀਫਤੋ॥ ਵਾਰਸੀਭਗਉਤੀ ਭਏਦਿਯੋਸਕੇਨਗਸਿਧਾ
 ੯ ੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥ ਅਥਕੇਤਕਦਿਲਏਖਿਤੀ ਪੰਨੇ ੧੬
 ੧੦ ੧੬ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥ ਅਥਚੰਗੀਚਰਿਤਉਕਤਾਬਿਲਪਾਤਸਾਹੀ ੧੦ ਪੰਨੇ ੪੦
 ੧੧ ੧੬ ਵਾਹਗੁਰੂਜੀਕੀਫਤੋ॥ ਅਥਚੰਗੀਚਰਿਤਉਕਤਾਬਿਲਪਾਤਸਾਹੀ ੧੦ ਪੰਨੇ ੪੦



(3C) DG Hazoori /or Anandpuri Bir²⁰

(1) Anandpuri Bir: This Bir has been also evaluated by Dr. Balbir Singh, brother of Bhai Vir Singh, S. Mahan Singh and Piar Singh Padam. For their academic opinion read 1) Ms # 269 Dr. Balbir Singh Sahitya Kendra, Dehra Dun by Mahan Singh.

“ਦਸਮ ਗ੍ਰੰਥ ਦੀ ਖਾਸ ਹਜ਼ੂਰੀ ਤੇ ਦਸਖਤੀ ਬੀੜ (ਕੁਝ ਭਾਗ 1752ਬਿ: ਦੀ ਲਿਖਤ)”

“ਦਸਮ ਗ੍ਰੰਥ ਦੀ ਖਾਸ ਹਜ਼ੂਰੀ ਤੇ ਦਸਖਤੀ ਬੀੜ (ਕੁਝ ਭਾਗ 1752ib)

DR. Balbir Singh M. A. PhD, in his article Guru Gobind Singh and his Darbari Kavi published in book “Punjab university Panjabi Sahit Da Ithas” volume two published by Punjab University Press 1967, 1986 writes in detail about Darbari Kavis, Dasam Granth Di Khas Hajuri tay Daskhati Bir (also known as Anandpuri Bir) and Sodhak committee

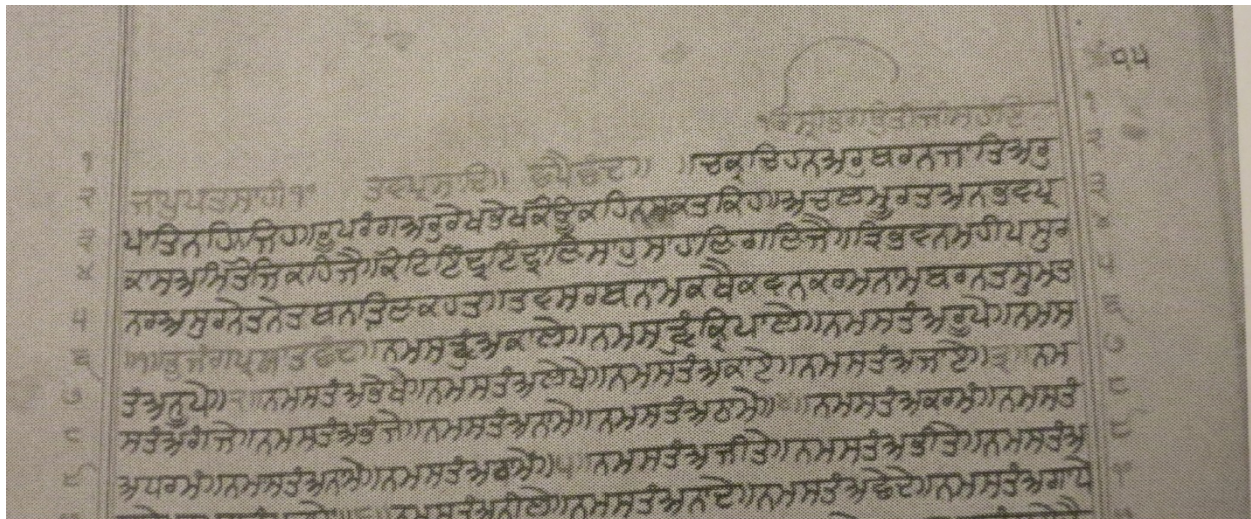
3) Read also the Textual analysis of this Bir By Dr Piar Singh Padam in his book “Dasam Granth Darshan”. Padam ji does not write about the history of this Bir and its movement, which is well written by Dr. Balbir Singh and S. Mahan Singh in their Report.

It contains two paintings of 10th Guru in possession of Mata Sundri, pasted on page 1 and 14 (Padam Ji gave no history of these Photographs, although he made these photograph the basis for his 1990 Edition, as is- mentioned on page 10 of Dasam Granth Darpan. But no history is provided of such photographs tracing them back to Guru period.).

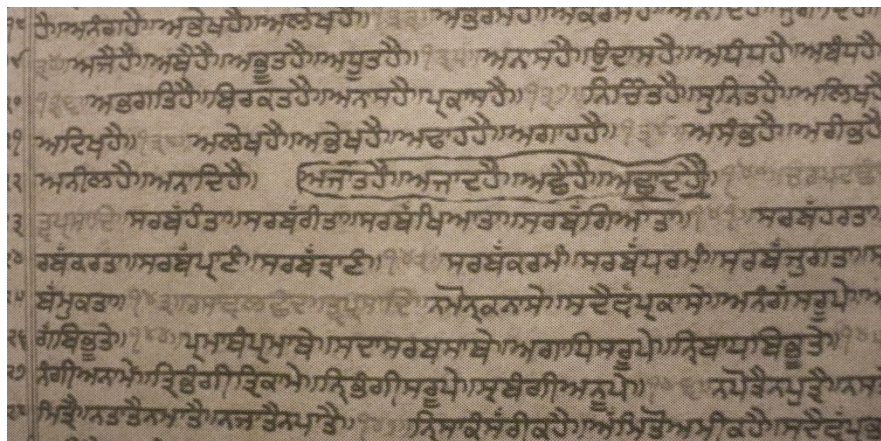
²⁰ Thanks to Dr. Joginder Singh Ahluwalia, Richmond, Ca. for allowing me to see this manuscript two times and providing me the copies of some important folios for this paper. “Also read Mahan Singh report” Ms#269, Dr. Balbir Singh Sahitya Kendra, Dehradun.

- It has four different kinds of pages, and with no folio numbers on Khas Patras
- There are Five different scribes, Darbari Singh, Darbari Singh Chhota, Nihala, Bala and Haridas. First 63 pages are new with different hand writing (Piara Singh Padam) and different from main manuscript. Zafarnama is written in other handwriting with no numbers on pages.(Piara Singh Padam)
- History of this Bir only goes up to Maharaja Ranjit Singh times Period as it is taken from a Granthi Diwan Singh, employed by him.
- The arrangement of compositions in Anandpuri manuscript with variations of arrangement and chhand count is as follows, as compared with the printed Dasam Granth Bir :
 - (1) Japu-196, (2) Akaal Ustat -272, (3) Bachittar Natak -471, (4) Bihsan Avtar including Ram Avtar -862, followed by Krishan Avtar, in Four differen parts like in Patna Dasam Granth 1698 AD a. Dsam Sikand-1186, Ras mandal -340, Birha Natak-134, Then Chandi Charitar I and then Jodh Parband -875, followed by other Bishan Avtars, like Nar, Bodh, Nihalankari, and Mehadi Avtar. Then Braham Avtars and Rudra Avtars, (5)Gian Prabodh, (6) Chandi Charitar 2, (7) Shastar Nam Mala, (8) Var Durga Ki , (9) Asphotak Kabit including Khalsa Mehma-54 , 33 Swaeey and Shabad Hazare-9 and 3 extra chhands, like shown in Mani Singh Bir, Totaling Count 99, (15) Chiritropakhian-7498, (16) Zafarnama and Hakiats-855. Last Hakiyat 15 chhands.
- At two places , dates of 1752 BK (1695 CE) appear in wrong chronological order (Chandi Ukat Bilas on page 125, written in Fagun 1752 but in Jodh Parband, it is written on page 154 as Chet 1752). On folio 109, 116 , dates shown are- 1745BK and then 1744BK, which also uses wrong chronology
- Probably this Bir is the same as the presidium Bir used by Sodhak Committee in 1897, with two pictures, of scribes, described as Darbari Singh Wadha, and Darbari Singh Chhota. Ankpali is rewritten at some pages, and some of the pages are new. Total pages 403.
- There is no colophon in this Bir.
- See Tatcara of Anadpuri Bir and Photos from this Bir Below

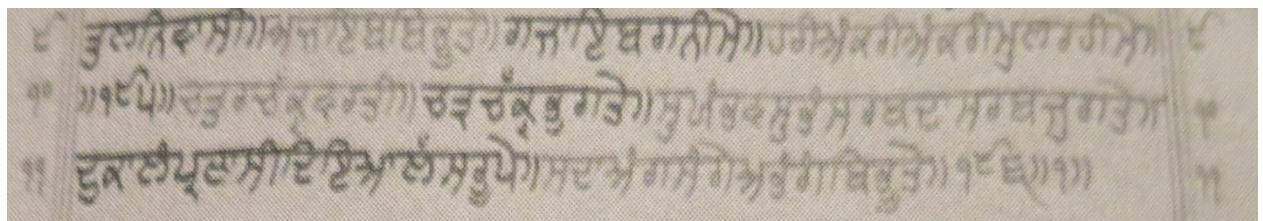
- Krishan Avtar is divided in 4 separate Parts: Dasam Sikand(1186), Birha Natak(340) , RAS MANDAL (134) & Jodh Parbandh (875), like in 1998 AD Patna Bir, with Chandi Charitar in between RAS MANDAL & Jodh Parbandh Section. Krishan Avtar ends at Judh Parband and not at Dasam Sikand as in Colebrook or standard version. **On folio 155 there is a copy of Khas patra as noted above in both, Mani Singh's Bir 1713 and Patna Bir 1698 AD, which reads a total AFZU 4800 until end of krihan Avtar.** But at the end of Judh Parband, which ends on folio 154, in this manuscript, the chhand count AFZU is #4961. Therefore, it proves that this Patra was used only for authenticity but is not consistent with internal evidence. Read end of Judh Parband below.
- “-Deh Shiva were Mohey” is shown as last # 233, after completion of Sat Sai Granth/Chandi Charitar I, composition as also noted in 1998AD Patna Bir and 1765 AD Patna Misal Manuscript. Who inserted it under chhand #231, as noted in Colebrook Granth in 1783 AD?
- **As per Sodhak Committee's opinion (1895-1896AD) on Anandpuri Birh on Text and History of Ananadpuri Birh**
 - **a.) Japu Ji Sahib and Akal Ustit is different;**
 - **b.) Chandi di Var is new;**
 - **c.) In Krishan Avtar, many chaupees are missing;**
 - **d.) In Charirtars and Hakiats, the Tukas and Baints are less.**
 - **e.) Two photo in this Birh.**
 - **f.) Many new patars (pages) in this Birh;**
 - **g.) Writers Darbari Singh Wada and Chhota;**
 - **h.) 403 folios. And History traces back to Maharaji Ranjit Singh's Kingdom Period, Period(1801-1839) only. Where was tis manuscript between 1698AD to Maharaja Ranjit Singh period starting 1801AD?**



JAAP SAHIB STARTS WITH INVOCATION OF EK ONKAR BHAGAUTI JI SAHAI. folio #4 rewritten as 15



EXTRA CANNONICAL WORDS IN JAAP SAHIB IN ANANDPURIBIR

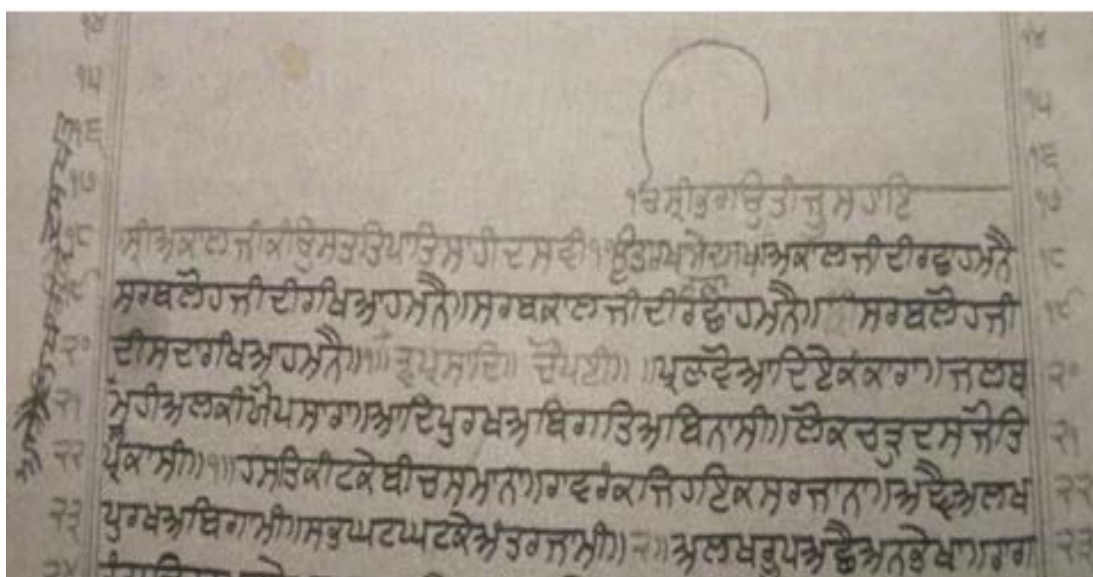
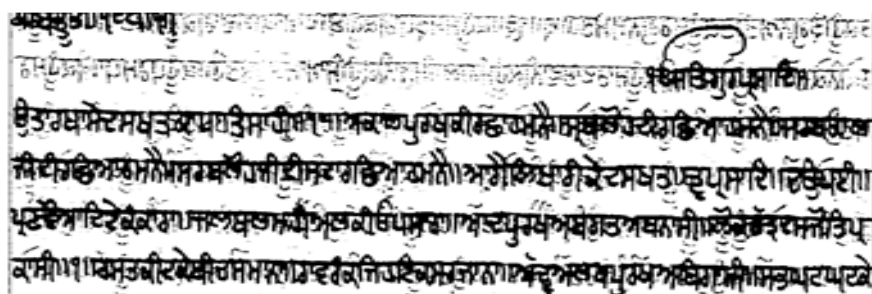


JAP SAHIB TOTAL COUNT 196 in Anandpuri Bir

Below is Zafarnama, with opening invocation and addition of word DASTAN at the start, and fixed in 1783 AD Colebrooke Dasam Granth.

Zafarnama from Anandpuri Bir with different opening caption and DASTAN MISSING FROM START OF ZAFARNAMA BAIN#12

Below is the opening invocation of Akal Ustit, with addition of words “utara khas patre ka
 “ and word aagey likhari key daskat” fixed in 1783 ad Colebrook Granth, matching
 1913AD/444 Nanakshahi DG



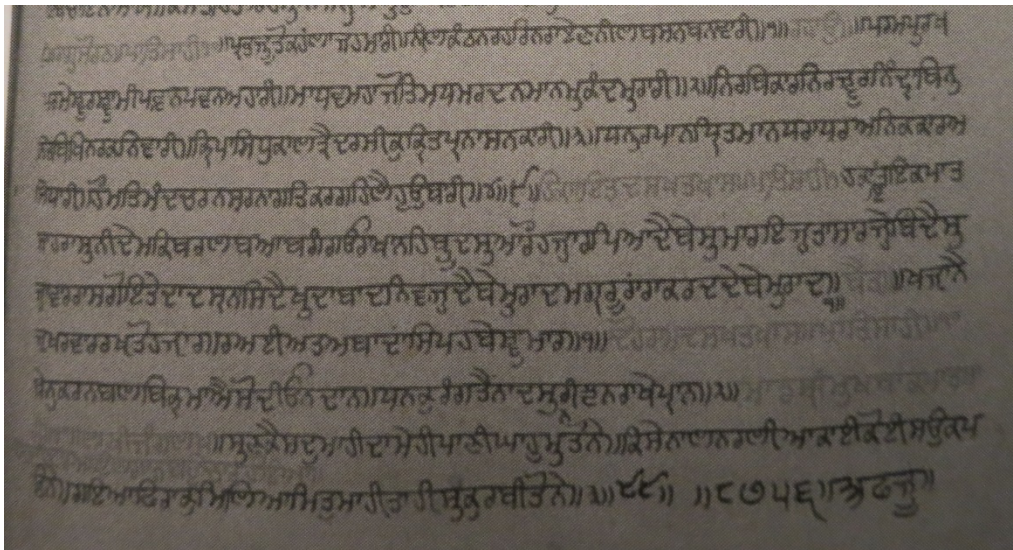
Above is the opening invocation of Akal Ustit with iK Onkar bhagauti ji sahai and
 word aagey likhari key daskat on side.



PAGE 1 : ANANDPURI BIR REPORTED AS 10TH GURU BY PADAM (1990) & 6TH GURU BY SODHAK COMMITTEE (1897)

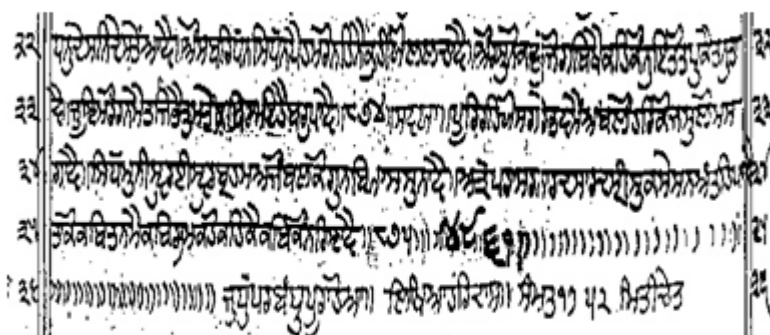


PAGE 14 : ANDANDPURI BIR REPORTED BY DR. PADAM AS 10TH GURU (1990) & 10TH GURU BY SODHAK COMMITTEE IN 1897



Last three verses of end folio 1905b and 1906 and Anandpuri Bir match with dohra #46 from madhav nal Kam Kandhla in reverse order dohra daskhat khas patshahi 10

On folio 155, there is a copy of Khas patra, as noted above in Mani Singh's Bir, 1713 and Patna Bir 1698 AD which reads a total AFZU 4800 until end of Krihan Avtar. But at the end of Judh Parband , which ends on folio 154 in this manuscript, the chhand count AFZU is #4961. Therefore it proves that this Patra copy was used only for authenticity but is not consistent with internal evidence.



Completion of Judhparbandh 1752 BK Chet (Anandpuri Bir)

(3d) ACADEMIC ISSUES IN TEXT OF CHRITRO VAKHYAN MS # 783 PUNJAB UNIV CHANDIGARH. 1723 AD (1780 SAMAT)²¹.

Received from Diwan Sant Ram Khosla, Amritsar in 1960. No detail of its prior history since 1723AD. Appears to be a part of some old manuscripts, which starts from folio 301 and ends at Folio 842. Introduced in Sikh studies by Dr. Jeevan Deol by his article on Dasam Granth in 'Sikh religion, Culture and Ethnicity, Curzon Press 2001, Edited by Drs Schackle, Gurharpal and Mandair.

Contains 404 stories/kathas **Titles of katha/story written in RED**, usually starts with “**AB katha then title of story**”. **Many titles differ from standard version. Ending wording as found in Colebrook granth/standard version which reads “It chit sri charitropakhyan tri charitar mantra Bhoop sambadey chariter number----- Samaptam.” Is missing in all stories.** If the ending caption of all charitars was missing in 1723 AD, then who compiled Charitropakhyan in Dasam Granth after 1723AD?

Earlier part of manuscript is also missing. Total Chhand Count AFZU is 8450 (whereas Colebrooke has 7556 and standard version has 7555). Last charitar #404 has only 402 chhands, , i.e, three extra chhands and date of 1996 is written with different ink and different hand.

Folio 842 Reads “it charitrbakhyan Sri Mukhvalk miti vaisakho 6 samat 1780 Tarik per jabsan 5 maham Das Patsah key, Puran ho.Laykhak chhona Singh Bhai Sangat singh tarkas ki pothi to likh Lai (Jeevan Deol misrepresents and reads” Panjab University Chandigarh, Ms 783 is a small –sized volume of charitropakhyan, that its colopan describes as “TARKAS KI POTH” (presumably volume to be carried in Quiver).....) Page 43’ Sikh religion, Culture and Ethnicity. Curzon Press 2001. Edited by Drs Schackle, Gurharpal and Mandair. Jeevan Deol hides the internal evidence of this manuscript and Patna manuscript which he did see as reported by him. Then makes an incomplete chart as below:

²¹ Thanks to Dr.Joginder Singh Ahluwalia,Richmond ,Ca. for providing me the digitalized copy this manuscript for this paper.

Dasam Granth Table (Jeevan Deol)

Contents of 18th Century Dasam Granth Manuscript as described by Jeevan Deol in Sikh Religion, Culture and Ethnicity. Curzon Press (2001) pg 32.

Mani Singh	Moti Bagh	Sangrur	Patna
Jap	Jap	Jap	Jap
Bachitar Natak	Bachitar Natak	Shastra Nam Mala	Shastra Nam Mala
Chandi Charitra 1	Chandi Charitra 1	Akal Ustati	32 Savayas
Chandi Charitra 2	Chandi Charitra 2	Bachitar Natak	Bachitar Natak
Chaubis Avtar	Chaubis Avtar	Chandi Charitra 2	ChaubisAvtar
Brahma Avtar	Brahma Avtar	Chaubis Avtar	Gian Prabodh
Rudra Avtar	Rudra Avtar	Brahma Avtar	Chandi Charitra 2
		Rudra Avtar	Rudra Avtar

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A.C. Joshi Library P.U. Chandigarh	
MSS No. <u>783</u>	Subject <u>Religion</u>
Name of MSS <u>Sri Charitra Vikhyan</u>	
Author <u>Chhota Singh</u>	
Period <u>1780</u>	Folios <u>301-842</u>
Script <u>Gurmukhi</u>	Source <u>Diwan Sant Ram Khosla, Amritsar</u>
Missing Folios _____	

Comments on Jivan Deol's Article on D.G.

- Why didn't he comment on the history of the text?
- Why didn't he present the complete(All) titles in his presentation of the 4 Birs in detail?
- Why didn't he comment on the arrangement of the titles, chhand count of the different Birs in detail?
- Why didn't he comment on the 7 composition excluded from the published Bir, but present in Patna Bir which he evaluated
- Why did he fail to comment on the doctrinal aspect of the 7 deleted compositions from the published text?
- Why did he fail to include MS Panjabi D6 preserved in British library in Hindi starting with invocation OM. Sent to Paris Exhibition society in 1857?
- Jivan Deol misinterprets Kesar Singh Chibbar that the Dasam Granth was to be considered Guru along with the Adi Granth (14:268) where the word is 'Wada Hai Tika' and 'Gutkey-Pothians'.

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McLeod's Misinterpretation of Dasam Granth

- John Griffith, 1794 in his account is very clear "the tenets of Nanuk have been collected into a book which they call their Ghiruntejee, and guard as a sacred Deposit, at a place called Amber Ser ..."
- **McLeod misinterprets the above on page 58 in the book, "Who Is A Sikh?" as follows: ⁵⁷Ibid,91. Griffith's reference to 'their Ghiruntejee' does not indicate the Granth was the Adi Granth, the Dasam Granth, or both."**
- McLeod 2002 based upon Jeevan Deol's article indicates that Dasam Granth was used by Sikhs for Gurmatas in early 19th century. He has no comment on 7 deleted compositions.
- McLeod 2003 writes that Dasam Granth used in Gurmatas in late 18th century by Misal Sardars based upon Malcom but no 34 european accounts support his historical contention. No such evidence is seen in such accounts.

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MS 783 CHRTRYPAKHYAN Panjab Universty Chandigarh, Tatcara
Part of Charitars From 372-397.



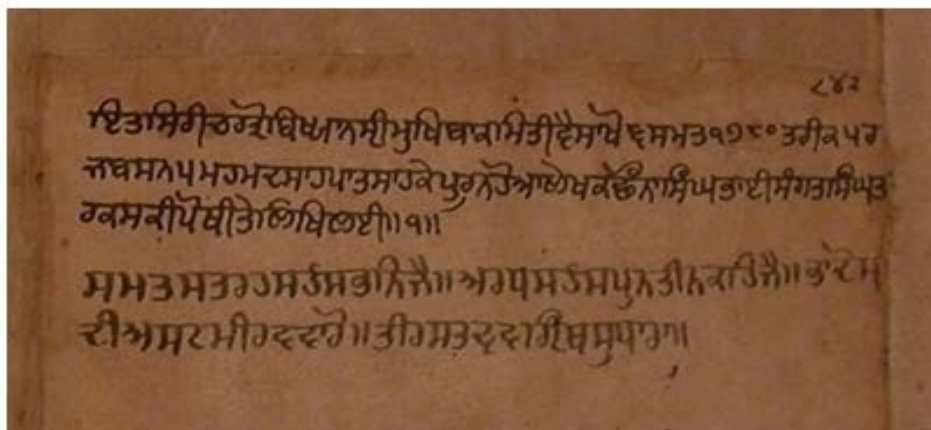
In Published Dasam Granth these charitars from 372-397 are different as follows.

372. Achhal sain, 373.Shahr daulatbad, 374Bijapur jah, 375.isk tabol, 376.Sun raja Ik,
377.navtan Sunah, 378.Bhoom tirhatak sen, 379.Sun raja Ik, 380 Ek charitar SEN, 381. Sun Ravi
k, 382.Bishan Dhuja ik

383.sun chrit Ik, 384.sda Singh ik, 385. chiterket Ik., 386. Bir ket Ik bhoop, 387.marwar Ik
bhoop

388.Singh narinder bhoop, 389.Bhoop subah sen, 390bahuli Suniyat. 391.bar biran Ko dos,

392.Bhoop sudar sen, 393.Achhlapur Ik, 394.Dev CHHattar Ik Bhoop, 395.sarab Singh Raja.
396.pirthhi Singh Ik.397.Sagar Des



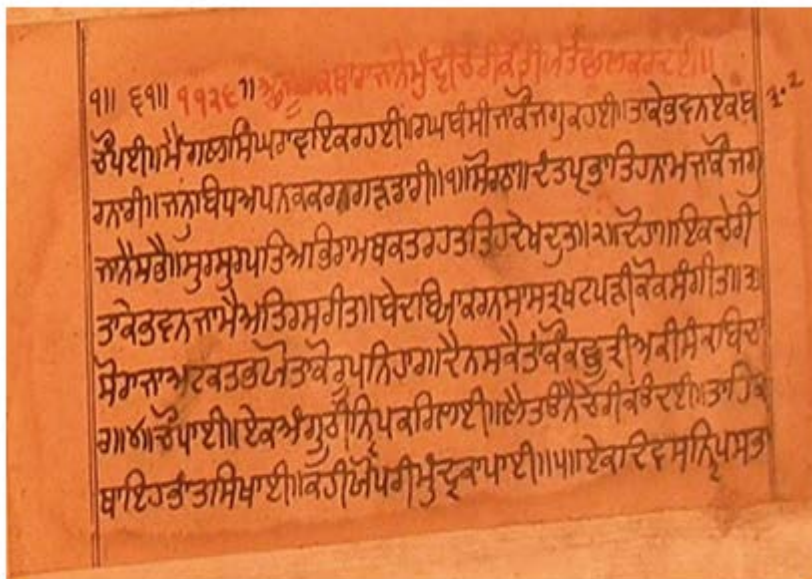
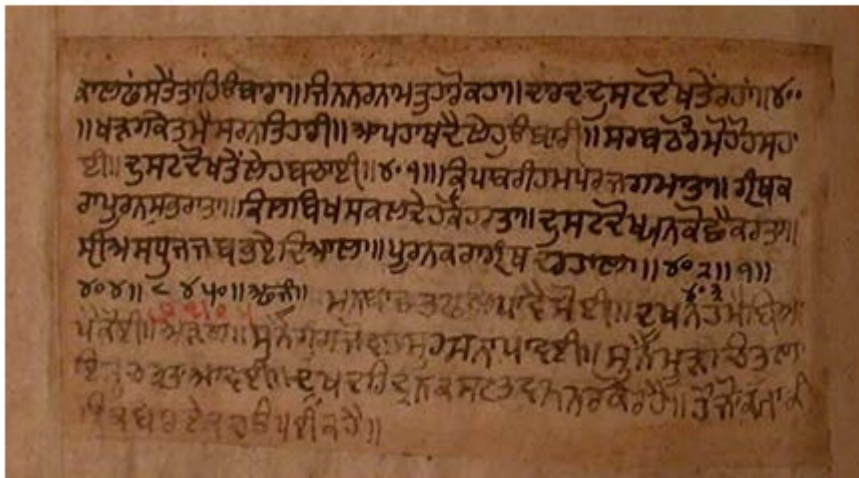
Above folio 842 reads” it charitrbakhyan Sri Mukhvalk miti vaisakho 6 samat 1780
 Tarik per jabsan 5 maham Das Patsah key Puran hoa.LAykhak chhona Singh Bhai Sangat singh
 tarkas ki pothi to likh Lai (Jeevan Deol misrepresents and reads” Panjab University, Chandigarh
 Ms 783 is a small –sized volume of charitropakhyan that its colopan describes as “TARKAS KI
 POTH” (presumably volume to be carried in Quiver).....) page 43’ Sikh religion, Culture
 and Ethnicity. Curzon Press 2001. Edited by Drs Schackle, Gurharpal and Mandair.

The lines as noted in Cole Brook Granth/ standard version about the dating of Chritropakhyan as
 noted in the end.

“ ਸੰਬਤ ਸਤ੍ਰਹ ਸਹਸ ਭਣਿਜੈ ॥ ਅਰਧ ਸਹਸ ਫੁਨਿ ਤੀਨਿ ਕਹਿਜੈ ॥ ਭਾਵੁ ਸੁਦੀ ਅਸਟਮੀ ਰਵਿ ਵਾਰਾ ॥ ਤੀਰ ਸਤ੍ਰਦਵ ਗ੍ਰੰਥ ਸੁਧਾਰਾ”

Below one can see the end of stories 61-70. **Titles of katha/story written in RED** usually starts
 with “**AB katha then title of story**”. **Ending wording as found in all manuscripts which**
reads “ It chit sri charitropakhyan tri charitar mantra Bhoop sambadey chariter number-
----- Samaptam.”, which is missing in all stories. If ending caption of all charitar is missing
 in the 1723 AD Version of Dasam Granths, then who inserted the end words Charitropakhyan in
 Dasam Granths written after 1723AD?

MS#783 Charitro Vakhyan with 404 charitars and total count equals 8450. No date in end charitar in end. Total count of slokas only 402 and not 405 as in published DG



ਬਨਾਈ॥ ਸਤਿਸ੍ਰੀਗੁਰੋ ਬੋਲ ਪਠਾਈ॥ ਨਿਪਤ ਕਰੀ ਮੁੰਦਰੀ ਮਮਗਈ॥ ਵਹ
 ਕਹਿਓ ਠੀਕੀ ਨ ਮੇਲਈ॥ ੬॥ ਅਗੁਰੂ ਕਾ ਕਹਾਤ ਪਾਈ॥ ਤੁਹੀ ਹੁਤੀ ਦ੍ਰਿਸਟ ਮਮ
 ਆਈ॥ ਸੋ ਮੇਰਾ ਚਿੰਤਾ ਇਕ ਗਿਲਈ॥ ਲੋਗ ਜਾਨੀ ਤੁਮ ਕਠਿ ਦੁਈ॥ ੭॥ ਦੋਹਾ॥ ਜਾ
 ਕੈ ਪਰਮੇਸਰ ਈ ਮੈ ਤਾਹੁ ਕਠਿ ਰੀਨਾ॥ ਭੇਰ ਨ ਕਾਹੁ ਤੀ ਮੇਲਾ ਹਿਥੀ ਨਿਪ ਛਲ ਗਯੋ
 ਪ੍ਰਬੀਨਾ॥ ੮॥ ੧॥ ੬੨॥ ਕਥਾ ਪਾਤਿ (ਪੰਧ ਲੇਖ) ਏਕਾਮਕ ਤੇ ਪ੍ਰਭੂ ਲੇਖਈ॥
 ॥੧੧੩॥ ॥ ॥ ॥ ॥ ॥ ਚੰਪਈ॥ ਗਇਕਾਠ ਮਾਠੋ ਬੇਰੋ
 ਮਿਸ਼ਿਸ਼ਿਪਤ ਕੋ ਜਗੁ ਕਰੋ॥ ਰਛਨ ਪੈਰ ਚਲਨ ਨਹੀ ਦੇਈ॥ ਲੁਟਕੁਟ ਲੋਗ ਨ ਕਹੁ ਲੇ
 ਈ॥ ੧॥ ਜੋ ਲਿਖੁ ਆਇਤ ਕੋ ਪਨ ਲਿਖਵੈ॥ ਜੋ ਲਿਖੈ ਤਿਹ ਮਾਗੀ ਗਵੈ॥ ਲੁਟਕੁਟ ਸੁ

ਤੁਹੀ ਕੋਲੇਈ॥ ਅਧਰ ਰਾਬ ਇਸਤੀ ਕਹੁ ਦੇਈ॥ ੨॥ ਏਕ ਦਿਸ ਪਾਹ ਕਠਿ ਗਯੋ॥ ਸੁ
 ਰਮਾਨ ਸੀ ਗਿਭੇ ਟੁਕੇ॥ ਪੈਰ ਚਿੰਤਾ ਇਕ ਲਤਾ ਗਿਰ ਪਾਇ॥ ਤਬ ਤਿਨ ਅਨਸੁ ਅਧਨ ਪਾਇ
 ਥੀ॥ ੩॥ ਦੋਹਾ॥ ਬੰਧ ਕਲਪੀ ਲੋਗ ਏਤਾ ਹਿਨ ਨ ਕੇਭਾਈ॥ ਤਨ ਕਤ ਨ ਕਸੁਨ ਤਿਹੁ ਈਆ
 ਤਤ ਪੁਰੀ ਆਈ॥ ੪॥ ਚੰਪਈ॥ ਚਨ ਚਨ ਗੋਬਰੇ ਪਰੇ ਪਰੇ॥ ਕਾਹੁ ਕੀ ਸੰਕਾ ਨਹੀ ਕਰੇ
 ॥ ਪਤਿ ਕੋ ਬਧਨ ਹੋਇ ਇਥਿ ਪਾਈ॥ ਇਹ ਮਿਸਲਿਕਟ ਪਹੁੰਚੀ ਆਈ॥ ੫॥ ਦੋਹਾ॥ ਸੁਟਕ
 ਬਹੁ ਤੇ ਜਿ ਜਪਤਾ ਤਿਥੇ ਪਗਲੀ ਚਿਤ ਰੁਈ॥ ਤਪਿ ਕੋ ਅਸਛੀ ਨ ਕੈਤਾ ਹਿ ਚੰਤੁ ਰਹਿ
 ਪਾਈ॥ ੬॥ ਚੰਪਈ॥ ਜੋ ਸੁਆਹ ਪਹੁੰਚਿ ਥੀ ਤਿਹ ਮਾਰਿ ਥੀ॥ ਏਕੋ ਬਾਨ ਮਾਧੀ ਤਾਇ
 ॥ ਕਾਹੁ ਤੋ ਚਿਤ ਰੁਤ ਨ ਭਈ॥ ਨਿਜ ਪਤਿ ਲੈ ਪੁਰ ਵਾਹੁ ਗਈ॥ ੭॥ ੧॥ ੬੩॥

॥ ੬੩੬ ॥ ਜੀ ਕੀ ਮਿਤ ਮੰਗੀ ਅਰਛਾ ਮੀਰ ਤੇ ਗਛ ਗਈ॥ ॥੧੧੩॥
 ॥ ॥ ਦੋਹਾ॥ ਦੁਹਤਾ ਏਕ ਵਜੀਰ ਕੀ ਹੁਮ ਸਹਰ ਕੇ ਮਾਹਿ॥ ਤੇ ਕੇ ਸਮਤਿ ਹੁਲੇ ਕਰੇ
 ਰੂਪ ਵੰਤ ਕੋ ਭੀਨਾਹਿ॥ ੧॥ ਅਗਨੁ ਪਨਾ ਬਿਧਿ ਪਾਇ ਰਯੋ ਅਮਿਤ ਪਰੇ ਪਾਇ॥ ਲੋਕ ਚਰਿ

ਤੁਹਰੇਵਾਅਪਨੇਚਿਤਮਹਿਘੀਪਤੁਕਿਸੁਨਦੀਜਪੁਤੇਵਾ॥੨੪॥ਸੁਨਤਨਿਪਤੁ
 ਤਕੇਬਨਨਿਕਰਬੋਲਤਿਹਲੀਨ॥ਸਾਧਸੰਤਕੇਪੁਤਲਾਪਿਤੁਤਕਿਕਰਕਿਰੀ
 ਨ॥੨੫॥ਦੁਤਾਦਈਵੀਗੀਭੈਗੇਦੇਅਨੇਕਾਪਤਿਕੀਨਚਲਿਕੇਤੁਰਤਬ
 ਗਨਬਕਿਓਏਕ॥੨੬॥ਭੈਪਈ॥ਭੈਤੇਸੇਤਕਰਿਗਿਭੈਕਿਨਹੁਭੈਰਨਹਿਦੇ
 ਖਿਚਹਿਭੈਸਾਮਦੇਸੁਲੇਤਹਿਸਿਧਾਈ॥ਭੈਗਤਤੇਲੇਖਭਈ॥੨੭॥
 ਦੋਹਾਅਤਿਤੁਗਤਿਭਨਤਨਕੀਜਿਤਨਸਕਤਕਓਪਾਇਕਿਰਤਬਾਵੈਨਹੀ
 ਕੋਗਨਕੀਏਭਈ॥੨੮॥੧॥ ੬੬॥੨੪ਪਤਿਕੇਅਨੇਕਾਪਤਿਕੀ

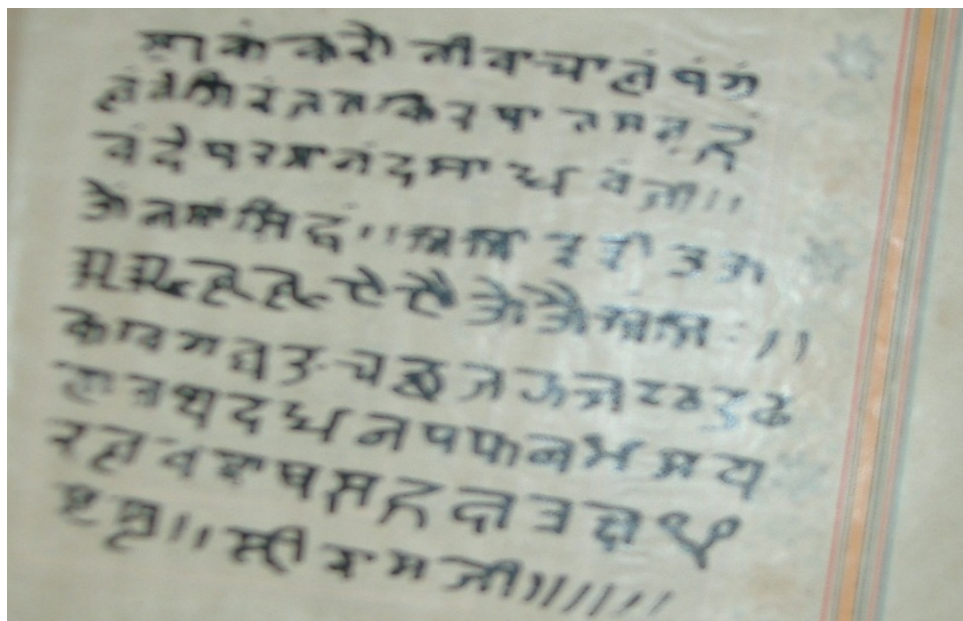
ਭੁਜੀਗਗਨਨਮੁਨਦੇਵਅਦੇਵ॥ਭੀਵੀਅਚਰਿਤਕੋਚਿਤਮੈਰਚਨਦੀਤਤੇਵਾ॥੨੯॥
 ੧੫॥੧॥ ੬੫॥੨੪ਪਤਿਕੇਅਨੇਕਾਪਤਿਕੀ
 ਸਹਏਕਗੁਜਰਤਕੇਤਕੇਗਹਏਕਪੁਤਾਸਓਦਕਓਚਿਕਸਕੈਪਤਤੇਕੁਯੋਸੁ
 ਪੁਤਾ॥੧॥ਭੀਵੀਏਕਪੁਤਸੇਤਕੇਗੋਪਿਅਗਾਸੁਤਮੈਦੋਏਕੇਸੇਕੋਨਸਕੇ
 ਖਿਚਾਗਾ॥੨॥ਭੈਪਈ॥ਸਹਪੁਤਸਮੁਗੈਚਲੀਸੀਗਿਲਏਨਏਅਸੁਤਿਤਲੇ

ਗਾਵਕੀਰਸਮਦਿਖਯੋ॥ਥੈਰਕਛੁਓਪਚਰਹਿਕੋਗ॥ਇਨਕੇਪੁਨਛੁਟਨਤੇਰੋਗ॥੩੦॥
 ੩੧॥ਦੋਹਾਅਪਕਦੁਖੀਪੁਰਜਨਤਏਕਛੁਨਚਲਿਓਏਪਾਈ॥ਚਲਤਫਿਰਤਮਕੇ
 ਨਿਖਰਹੇਚਰਨਲਪਟਾਈ॥੩੨॥ਭੈਪਈ॥ਹਮੇਨਾਥਓਪਾਇਹਕੀਜੈ॥ਅਪ
 ਨੇਜਨਗਥਕਰਿਲੀਜੈ॥ਇਨੈਕਗੀਕਛੁਚੁਕਤਿਹੀਮਹਾਰੋਗਤੇਲੇਤਓਬਰੀ
 ॥੩੩॥ਸਕਲਕਥਾਤਿਨਤਾਖਸੁਨਈ॥ਪਹਲੇਗਨਸਥਹੁਸੁਨਪਾਈ॥ਲੈਦੁਜੀ
 ਕੀਨਿਅਤਿਹੀਨੀ॥ਭੀਤਿਭੀਤਿਓਸੁਤਕਿਮਿਲਕੀਨੀ॥੩੪॥ਅਭਿਰਮਕਲਪੁਰੇ
 ਰਓਬਾਹਿਓ॥ਨਓਅਸੁਤਚਿਮਟਿਓਤੀਮਹਿਓ॥ਬਿਜਤਦੁਸਰੇਅਪਨਕੀਨੀ॥
 ਨਿਜਪੁਰੇਕੇਬਹਰਓਮਹੁਲੀਨੀ॥੩੫॥੧॥ ੬੬॥੨੪ਪਤਿਕੇਅਨੇਕਾਪਤਿਕੀ

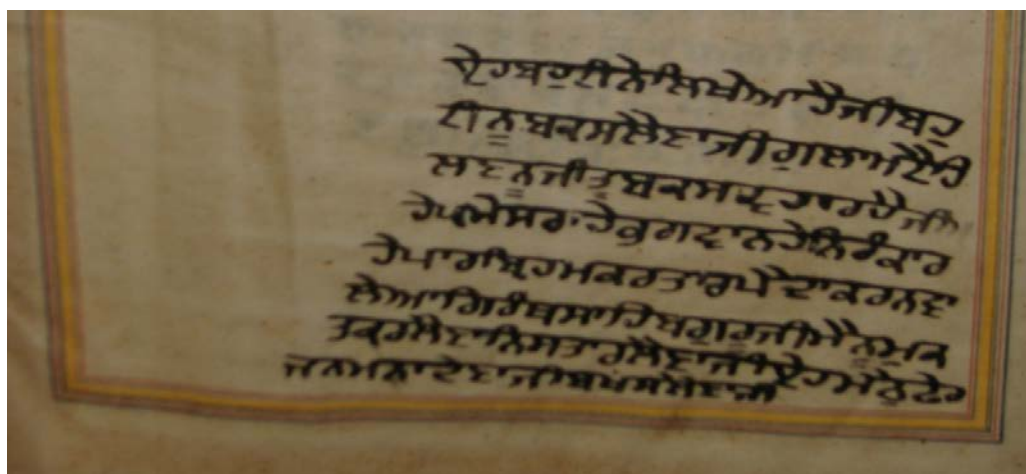
ਸਪਾਨੀਕਨਾਕੇਗਥਾਏਅਗਨ॥ਚਭੀਤਕੀਅਪਾ॥੩੬॥ਅਭਿਰਮ
 ॥੩੭॥ਦੋਹਾਚਪਲਸਿਪਰਜਾਥੈਰੋਗਜਕਲਾਤਿਹਨਗਾਇਦੁਰੇਵ
 ਗੀਯੋਜੈਨਾਨਿਸਚੀਅਨਿਹਾ॥੧॥ਮੋਗਨੀਏਕਚੋਗੋਮਓਕਰਤਦਿਨੈਨਾਤਾਹਿਥੁਲਾਏ
 ਜਿਸਰਲਾਪਜਾਇਤਿਓਨਾ॥੨॥ਏਕਦਿਸਅਵਤਮਰਨੀਪਥਗਲਖਿਥਨ
 ਸਿਲਾਕਰਤਪਰਲਾ

Patna Sahib. Where is the original of this Bir now? Copy of the DG was reportedly done in Jammu on Sawan 22 Sudi 9 (26 July 1765AD). Who did the copying at Jammu? The only copy was seen by Randhir Singh and Padam Ji at bAkal Takhat Bunga Takhat Toshakhana previously. It disappeared for some time but now this Bir is cataloged and present in Sikh reference Library at Darbar Sahib Amritsar. Textual analysis of this Bir shows:-

- Opening Pages of the manuscript has a note where Hindi Varan Mala is written. Who wrote this?. Readers can decipher first three lines themselves.



- There is also note written which reads as “confession of wrong doing by the wife and praying for forgiveness.(who wrote this).

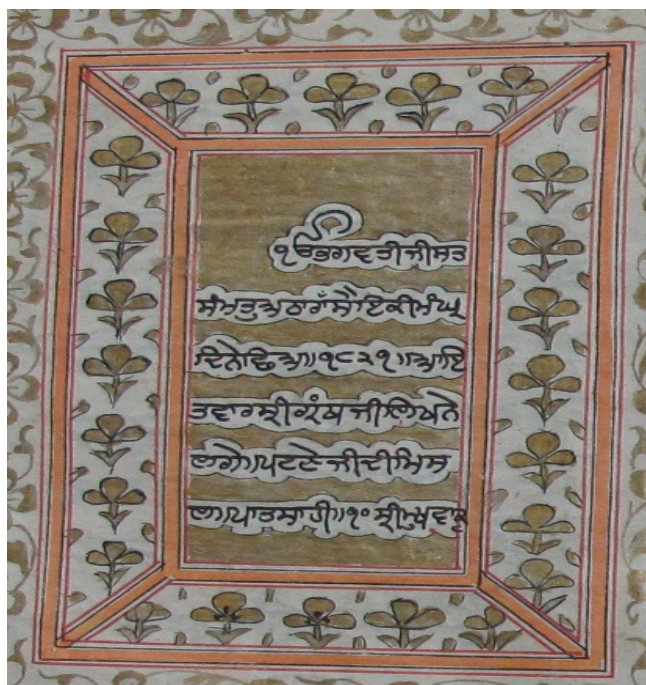


- Who was the custodian? No details of the movement of this manuscript from 1765AD onwards.
- In this Bir the composition arrangement is different as compared with Published Bir of Dasam Granth (1) Japu, (2) Sri Nam Mala, (3) Ustait Sri Akaal Ustat (4) Bachittar Natak (5) Chandi Charitar 1 (6) Chandi Charitar 2 (7) Chaubis Avtaar (8) Brahma Avtaar (9) Rudra Avtaar, Paras Nath Rudru Roop (10) Gian Prabodh, (11) Var durga Ki (12) Chiritropakhian (13) Asfotik kabit Sawayees (14) Swayees (15) Shabad (16) Jangnama Gurmukhi (17) Hakiats (18) Jangnama-Persian)
- Textual analysis also shows CHHAND COUNT VARIATIONS. for example Krishan Avtar as 2445 Chhands of all four parts combined. With no AFZU at end of Krishan Avtar, last composition of Krishan Avtar is dasam sikand with total count of #21. Raag Shabads 11, Rudruavtar 299, Parasnath Rudru roop 313. Ram Avtar #863 corrected with hand to #864. No Ram Avtar ending Verse.
- Asfotak Kabits are extra, which are not noted in Colebrook and 444 Nanakshahi/1913AD printed version.
- Durga Ki var instead of var Bhagauti in Clebrook 1783AD and 1913 printed versions
- Incomplete hakiats with 608 Baints in Zafarnama. Zafarnama Title is replaced with Title Jangnama.
- Most invocations start IK onkar sri bhagauti Ji sahai

If this Bir was copied in Jammu and then in Punjab in 1765AD, then why Chhibar, who wrote his Bansalinama in (1769-1779) in Jammu is silent about this very important manuscript? Mehma Parkash, which was written at Goindwal by Sarup Das Bhalla, then also in Punjab 1776 AD, is also silent about this important Dasam Granth Bir?

Who in 1783AD fixed the invocations as noted in 444 Nanakshahi/1913AD printed version from this Manuscript, which is seen to be completed in 1765AD as per its internal text findings.

Below is the the Date of the Start of writing day of Patna Misal Granth in Jammu:-



Below can be seen the Date of completion of Patna Misal Granth with Emphasis copied from many Granths



	ਪਾਤਿ	ਪਾਤਿ	ਪਾਤਿ
੧	ਜਪੁ	੧੭	
੨	ਸਮੁਦਾਸੁ ਮਾਠਾ	੨੩	
੩	ਉਸਤਤਿ ਸ੍ਰੀ ਗੁਰਗ੍ਰੰਥੀ	੨੦	
੪	ਸ੍ਰੀ ਗੁਰਗ੍ਰੰਥੀ	੭੭	
੫	ਚੰਗੀ ਗੁਰਗ੍ਰੰਥੀ	੮੫	
੬	ਚੰਗੀ ਗੁਰਗ੍ਰੰਥੀ	੮੬	
੭	ਬਿਸਨਾਵਤਾ	੧੦੩	
੮	ਬ੍ਰਹਮਚਰਿਤ	੨੮੮	
੯	ਗੁਰਗ੍ਰੰਥੀ	੨੮੮	
੧੦	ਗੁਰਗ੍ਰੰਥੀ	੨੮੮	
੧੧	ਗੁਰਗ੍ਰੰਥੀ	੨੮੮	
੧੨	ਗੁਰਗ੍ਰੰਥੀ	੨੮੮	
੧੩	ਗੁਰਗ੍ਰੰਥੀ	੨੮੮	
੧੪	ਗੁਰਗ੍ਰੰਥੀ	੨੮੮	
੧੫	ਗੁਰਗ੍ਰੰਥੀ	੨੮੮	
੧੬	ਗੁਰਗ੍ਰੰਥੀ	੨੮੮	

Tatkara folio #7 Patna Misal DG manuscript

Dehu siva var mohey stanza at end of
chandi charitar I DG ms 1765AD

ਭਿਕਾਰੀ ੨੮ ॥ ਸਵੈ ॥ ਚੰਦਰਗਿਰੀ ਕਾ ਬਿਤਨ ਮੈ ਬਹਿਨਿ ਮੈ ਸਭਾ ਹਿਸਤੁ ਮਈ ॥ ਏਕਤੇ ਏਕਸਾ
ਲਭੈ ਨਖਤੋ ਸਿਖੈ ਉਪਮਾ ਸੁਨਈ ॥ ਕਉਤ ਕੋਤ ਕੀ ਕਾ ਬਿਨੈ ਸਤ ਮੈ ਕੀ ਕਾ ਅਧੁ ਗੀਤਈ ॥
ਜਾਨਿਨਿ ਮਿਤਿ ਪੈਸੁ ਨਿ ਪੈਸੁ ਸੋ ਨਿਸਚੈ ਕਉਤਾ ਪਿਦਈ ॥ ੨੯ ॥ ਚੰਦਰਗਿਰੀ ॥ ਕਉਤ ਕੀ ਕਾ
ਜਾਸੁ ਮੁਖਤੋ ਕੀ ॥ ਕਉਤ ਕੀ ਕਾ ਬਿਨੈ ਸਤ ਮੈ ਕੀ ਕਾ ਅਧੁ ਗੀਤਈ ॥ ੩੦ ॥ ਸਵੈ ॥ ਚੰਦਰਗਿਰੀ
ਨਿਦਿ ਪੈਸੁ ਕਉਤ ਕੀ ਕਾ ਬਿਨੈ ਸਤ ਮੈ ਕੀ ਕਾ ਅਧੁ ਗੀਤਈ ॥ ੩੧ ॥ ਸਵੈ ॥ ਚੰਦਰਗਿਰੀ
ਅਤਿ ਪੈਸੁ ਕਉਤ ਕੀ ਕਾ ਬਿਨੈ ਸਤ ਮੈ ਕੀ ਕਾ ਅਧੁ ਗੀਤਈ ॥ ੩੨ ॥ ਸਵੈ ॥ ਚੰਦਰਗਿਰੀ
ਅਤਿ ਪੈਸੁ ਕਉਤ ਕੀ ਕਾ ਬਿਨੈ ਸਤ ਮੈ ਕੀ ਕਾ ਅਧੁ ਗੀਤਈ ॥ ੩੩ ॥ ਸਵੈ ॥ ਚੰਦਰਗਿਰੀ
ਅਤਿ ਪੈਸੁ ਕਉਤ ਕੀ ਕਾ ਬਿਨੈ ਸਤ ਮੈ ਕੀ ਕਾ ਅਧੁ ਗੀਤਈ ॥ ੩੪ ॥ ਸਵੈ ॥ ਚੰਦਰਗਿਰੀ

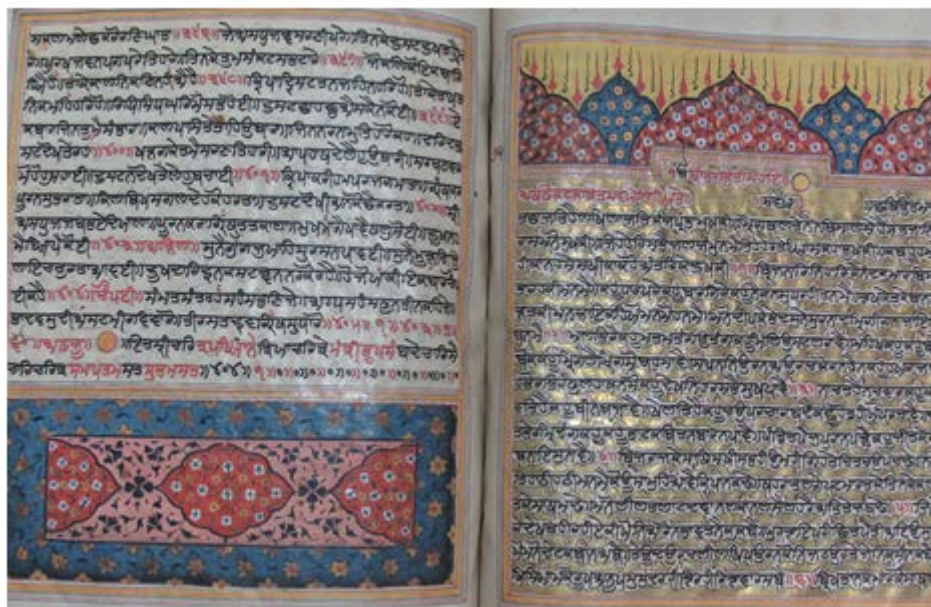
Below can be seen the Patna Missal's End of Asphatak Kabit and start of 33 swaeey. Note Raag Khyal as “Mitar piarey nun hal fakira da kehna as # 43 . “ Similarly Raag khyal in Anand puri Bir is #43 Asphtak kabit ” There are other 11 Shabad Raag Hazarey in this Manuscript



Below is Patna Misal's 1765 AD Bir's End of Var Dorga Ki and Start of Chritropakhyan with different Invocation



Below is End of chritropakhyan with no AFZU and start of Asphotak Kabit swayeys with Invocation Reading as IK Onkar sri Bhagauti Ji Sahaey



Below is Patna Misal's 1765 AD Bir's END OF KISHAN AVTAR IN CHHAND # 21



BELOW  PATNA MISAL 1765 AD END OF GIAN PARBODH WITH MISSING TWO LINES AND START OF DURGA KI VAR



Below is Patna Misal's 1765 AD, End of RAM AVTAR in 863 chhand #,s corrected to 864



**Below is Patna Misal's 1765 AD, END OF 33 swaeys and start of 11 Shabad Hazare in
three slides Rag in this manuscript**





Below is Patna Misal's 1765, start of Jangnama instead of Zafarnama, with invocation of ik onkar whегuru ji ki fateh and word DASTAN after 12 baint missing as noted in Colebrooke and 1913ad DG



INCOMPLETE JANGNAMA WITH 608 Baints . In the end is dohra" sagal davar ko chodkey"



Below is INCOMPLETE JANGNAMA in Persian from Patna Misal's 1765 Manuscript



(3F) Devnagri Dasam Granth

This manuscript was donated to British library By Pandit Radha Krishana per catalogue of Panjabi and Sindhi manuscripts in the India Office Library; compiled by C.Shackle , London 1977. The note in the manuscript by commissioner and superintendent reads:- it was sent to Paris exhibition Society by Pundit Radha kishan in July 1856 AD.

Please Note that Paris Imperial exhibition was held in Paris between 15th May- 15th November 1855. No Imperial Exhibition was ever held in Paris in 1856. For what reason, it was sent from Punjab India in July 1856 after the exhibition is was over? Significant Imperial exhibitions that were held between 1851-1893, ~~are~~ were as follows:- London 1851AD, Paris 1855AD, London 1862AD, Paris 1867, Vienna 1873AD. This manuscript was Written and completed in Feb 1847. The Note written in July 1856AD says it was for Paris exhibition which already had finished in Nov of 1855. Take note that the First Imperial exhibition was held in London in 1851. If this manuscript was written for Imperial Exhibition, why it was not sent to LONDON for Imperial Exhibition in 1851? Four (4) years after ~~4 years~~ when it was written in February 1847AD, it bears a note from the Commissioner, “In conformity to the orders of the Governor General of India this volume named ‘The Granth Sahib’ published by Gooro Gobind Singh the founder of the Sikh faith, is hereby presented to the Paris Exhibition Society by Pundit Radha Kristin, Ecclesiastical Councilor to His Highness the late Maharajah Runlet Singh) and EK Onkar in Gurumukhi is changed to OM in Devnagri in this manuscript. Read the Note from Manuscript below. Why Governor General of India will give such order in Feb 1847, approving Gooro Gobind Singh the founder of the Sikh faith? Was Gooro Gobind Singh the founder ???

Radha Krishin, Sanskrit Scholar and was teacher of Raja Hira Singh then Duleep Singh. His father was Pandit MADHUSUDHAN, head priest of court & chief of Charities dept.(1808AD till annexation) His Grand father was Pandit Brij Lal, who also held a post of court Pandit under Ranjit Singh. Such intelligent person with background from father and Grand father as court Pandit should know the Difference between SGGGS and Dasam Granth when he ~~He~~ certified the manuscript. WHY He certified Guru Gobind Singh as Fouders of Sikh Faith? This DG was written in Devnagri, in Punjab in Feb 1847, after the Sikhs lost in Anglo Sikh war in 1847 and in December 1847, Bharowal treaty was written when Punjab totally came under control of Britishers. British resident at Lahore became an Absolute and sole dictator in Punjab and Maharani Jind Kaur was incarcerated.

Although the British Signed many treaties with the Sikhs as a separate Nation, ~~but~~ however, in first census of 1855 AD, a report after the Britishers took over Punjab, the Sikhs were included among Hindus. Why? It confirms their plan to finish the spirit of independence of the Sikhs as a Nation. Although they signed many Anglo-Sikh treaties with the Sikhs as a separate independent Nation from 1803 AD Onwards, this evidence clearly tells us the ~~the~~ Britishers, who gave more importance to Dasam Granth than Guru Granth Sahib Ji as soon as they became the dictators of Punjab. In December 1847 and EK Onkar in Gurumukhi is was changed to OM in Devnagri in this manuscript. The 6th Shabd hazaray to Khyal Patshahi 10. Mitar Piaray Noo hal Murida da Kehna and Khalsa Mehma composition are not read in this manuscript. In Addition, ~~Additionally~~ “Chhaka Bhagauti Ji ka with 137 Chhands” were added in this officially ordered Dasam Granth manuscript, and **why?**

In conformity to the orders of the Governor General of India
 this Volume named "The Guruth Sahib" published by
 Geores Gobind Singh the founder of the Sikh faith, is hereby
 presented to the Paris Exhibition Society, by

Punjit Badha Kishor
 ਪਤਿਸਾਧਾਕਸ਼

Ecclesiastical Councillor to His
 Highness the late Maharaja
 Ranjeet Singh.

* A work of the same name is published by Geores Brannock, it
 may not therefore be taken to be the same, for it is essential



BL MSS Panjabi D6 (3)

(3G) Daswen Padshah ka Granth that was presented to Queen Victoria in 1859 and placed in Oriental Library.

This manuscript is presently preserved in British Library, catalogued as MSS Panj. E 1. 19th century (copy 1859). Along with this Granth, the second copy was of Aad Granth which is catalogued as MSS Panj. E 2 was also given to Queen Victoria in 1859.

There is no colophon. Note on folio 4a mentions a stool and cushions covered with, also presented by Sadhu Singh for use with the Granth. This Granth is cataloged in British Library as “MSS Punjabi E1” sent by the Guru Sadho Sodhi of Kartarpur. No heading of Dasam Granth or Dasvein Patshah. Starts with Tatcara as Granth Sahib Ka. Note by Dy. Commander Lahore “copy of original with signature of Guru himself & now in possession of his descendent , Guru Sadho Singh”

This is an a typical Comment” As we all know that Sodhi Sadhu Singh’s family had only the original Kartarpuri Bir, compiled by Guru Arjan and no original Dasam Granth. Why such a wrong note about the history of this Dasam Granth was added?.

(3H) DG in a Gurdwara Chota Sangat-Tula Patti (also known as Muni lal Sikh Sangat) dating to 1783AD matching published Dasam Granth Bir by Sodhak committee 1897AD

Randhir Singh also refers to a 18th century DG in a Gurdwara at Kolkata. In Shabad Moorat (Page 52)²², Randhir Singh causally mentions about such a Bir in 2 lines but no details are given. The note reads that this written Bir matches with the published Dasam Granth Birs. Location Gurudwara , Chota Sangat-Tula Patti(also known as muni Lal Sikh Sangat) date Samat 1840(1783AD). His note further reads that this Bir does not match with any 4 Birs as reported by Giani Gain Singh Ji. This was also not copy of any two old Birs which Randhir Singh felt to be more authentic (Mani Singh Bir 1713AD & Pâtna Ji Di Misal 1765AD). The Note of Randhir Singh is very important as he adds that this Bir matches with published Dasam Granth Birs. The date of compilation Samat 1840 (1783AD) matches with Colebrook Dasam Granth which also has date of Samat 1840 (1783AD). This is the oldest Gurudwara in Calcutta and is on The property List of Takhat Patna(Read Sikhs In Bihar by Dr.Ved Parkash page 123). This always remained under control of Nirmalas from Patna Sahib and recently after court case, it has come under the management of Gurudwara Bara Sikh Sangat on the same road. This Gurdwara,

²² *Shabad Moorit –Dasven Patshah da Granth Da lthas* by Randhir singh published by SGPC,1962

as per records was the property of Takhat Harmadar Sahib, Patna as reported by Ved parkash in his book “Sikhs in Bihar” page 123. It appears, as Nirmala Atma Ram was at Calcutta and this must be his location, as the property belonged to Takhat Patna Sahib and Patna city was part of Bengal State in late 1800s. The address has changed now as the road name before partition was Harrison road but now the new name of the same Road is M.K.Gandhi Road. Author went to Calcutta in March 2008. This Gurudwara was under Renovation and no such Bir found there.

4. What are the academic/textual issues of “KHAS PATRAS IN various DG Birhs”?

Khaas Patras, present in some birs have many academic issues. Kesar Singh Chibbar 1769AD (61 years later) mentions “seven loose sheets came into the possession of Sikhs in Lahore”. Santokh Singh in 1843 (135 years later), talks about seeing “ 62 patras”. None of the above authors put the pages in Appendix. Who collected these patras, from where, and who were the custodians? There is no historical evidence of such collection. Giani Gian Singh (1880 AD Panth Parkash) who wrote “There is another Granthi named Sukha Singh who compiled a bir on his own at Patna and Charat Singh is his son. His handwriting perfectly matches with the Gurus. Having announced the signature of the Guru, he received money four times the usual amount or as much as he wanted”. Khas Patras Chhand Serial Numbers

-Mani Singh Bir 8 khas patras (2229-2258, 5346-5774)

-Moti Bagh Bir 7Khas patras (7011-7117, 7333-7444)

-Anandpuri Bir 8 khas patras (7178-7332)

Further research confirms that all these Khas Patras came from **one source**, which further augments Giani Gian Singh’s opinion.

Patna Sahib Dated Bir Of 1698Ad(1755 Sambat):- If one looks at Tatcara/index and the folios in details, one finds that there are ascending #,s of chands from 1- 7568 for following compositions, Jaap sahib(1-199), Akal Ustat(200-471), 32 swayees (472-503) Bachitar NataK (504-974) then Vishnu 24 avatars , Gian Parbodh, Chandi Chritar Tambi Mahatam, Bram Avatars and Rudra Avtar from Chhand Count from(975-7568 on wards). Chandi Chritar Ukat Bilas has separate chhand # s (1-233). All these #,s are same as Khas patras in above 3 Birh,s. **Is it just a coincidence?**

Type of writing was prevalent at that time in MANDI SAKET and adjacent Sahara Riesman. Jaggi²³ has proven by comparing the hand writing that this Khas Patra writing belongs to Charat Singh Granthi (who was son of Bhai Sukha Singh and who became a powerful Mahant in 1832 as he was promoted from a Granthi Post) at Patna. Giani Gian Singh (1880 AD Panth Parkash) is of the same opinion “There is another Granthi named Sukha Singh who compiled a bir on his own at Patna. Charat Singh is his son. His handwriting perfectly matches with the Gurus. Having

²³ *Dasam Granth Authorship (Kartitav)*. Punjabi. By Rattan Singh Jaggi. Published by Punjabi Sehat Sabha. New Delhi, 1966 Dasam Granth Patiala 1966 Pages 113 -139)

announced the signature of the Guru, he received money four times the usual or as much as he wanted". Khas Patras and internal text does not match in many khas Patras.

- In his book Shabad Moorat on page 14&15 "Randhir Singh claims first version of DG with Ram Avtar was finished in 1698 AD until the end of this composition 'while internal evidence shows KA (Krishan Avtar) finishing 1688, 1687, 1688 & chritropakhyan in 1696AD". Randhir Singh also claims on basis of khas Patra, on page 14 "that by 1698, uptill end of Ram Avtar only 2255 verses of DG were finalized, But whereas published DG shows total count of verses over 3000 Chhands including Ram Avtar Composition to its end. Beginning of the Krishan Avtar in Khas Patra does not match with the published DG at the start of KA with different serial # of verse 2254- 2258 (changed to 1-4 of chhand KA page 254 pub. DG) and change in content in 2258 /4th Chhand in published DG as "1192 chhands" while in Khas Patra 2258 chhands, whereas it reads "1186 chhands".(No #1186 Dasam Da Mil Laina//3448// AFZU. See below the beginning of KA In DG page 254 in printed DG.

ੴ ਓ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥
 ਅਬ ਕ੍ਰਿਸਨਾ ਅਵਤਾਰ ਇੱਕੀਸਮੇਂ ਅਵਤਾਰ ਕਥਨੰ ॥ ਚੌਪਈ ॥ ਅਬ
 ਬਰਨੈ ਕ੍ਰਿਸਨਾ ਅਵਤਾਰੂ ॥ ਜੈਸ ਭਾਂਤ ਬਪੁ ਧਰਜੇ ਮੁਰਾਰੂ ॥ ਪਰਮ ਪਾਪ
 ਤੇ ਭੂਮ ਭਰਾਨੀ ॥ ਭਗਮਗਾਤ ਬਿਧ ਤੀਰ ਸਿਧਾਨੀ ॥ ੧ ॥ ਚੌਪਈ ॥
 ਬ੍ਰਹਮਾ ਗਯੋ ਛੀਰ ਨਿਧ ਜਹਾਂ ॥ ਕਾਲ ਪੁਰਖ ਇਸਥਿਤ ਥੇ ਤਹਾਂ ॥ ਕਹਾ
 ਬਿਸਨ ਕਹ ਨਿਕਟ ਬੁਲਾਈ ॥ ਕਿਸਨ ਅਵਤਾਰ ਧਰੋ ਤੁਮ ਜਾਈ ॥ ੨ ॥
 ਦੋਹਰਾ ॥ ਕਾਲਪੁਰਖ ਕੇ ਬਚਨ ਤੇ ਸੰਤਨ ਹੇਤ ਸਹਾਇ ॥ ਮਥਰਾ ਮੰਡਲ
 ਕੇ ਬਿਖੈ ਜਨਮੁ ਧਰਜੇ ਹਰਿ ਰਾਇ ॥ ੩ ॥ ਚੌਪਈ ॥ ਜੇਜੇ ਕਿਸਨ ਚਰਿਤ੍ਰ
 ਦਿਖਾਏ ॥ ਦਸਮ ਬੀਚ ਸਭ ਭਾਖ ਸੁਨਾਏ ॥ ਗਯਾਰਾ ਸਹਸ ਬਾਨਵੇ ਛੰਦਾ
 ਕਰੇ ਦਸਮ ਪੁਰ ਬੈਠ ਅਨੰਦਾ ॥ ੪ ॥

- Khas Patra 615 from mani Singh Bir as quoted By Randhir Singh on Page 14 of his Book .

ਸ੍ਰੀ ਦਸਮੇਸ਼ ਜੀ ਦਾ ਖਾਸ ਦਸਤਖਤੀ ਪੰਨਾ

(੬੧੫/੨ ਪਤਿ) -੧-੧-੧-੧- -੧-੧-੧-੧- -੧-੧-੧-੧- -੧-੧-੧-੧- -੧-੧-੧-੧- -੧-੧-੧-੧- -੧-੧-੧-੧-

ਸ੍ਰੀਅੰ ਤੇਗ ਅੰ ਅੰ ਤੇਗ ਅੰ ਅੰ ੧੦ਗ ਅੰ ਤੇਗ ਅੰ ੧੦ਗ ਅੰ ਅੰ ੧੦ਗ ਅੰ ਤੇਗ ਅੰ ਤੇਗ
 ॥ਗ॥ ਅਬ ਬਰਣੇ ਕ੍ਰਿਸਨਾ ਅਵਤਾਰੂ ਜੈਸ ਭਾਂਤ ਬਪ ਧਰਿਯੋ ਮੁਰਾਰੂ॥ ਪਰਮ ਪਾਪ ਤੇ ਭ੍ਰਮ ਡਰਾਨੀ॥ ਡਗਮ
 ਗਾਤ ਬਿਧ ਤੀਰ ਸਿਧਾਨੀ॥ ੨੨੫੫॥ਗ॥ ਬੁਧਮਾ ਗਯੋ ਫੀਰਨਿਧ ਜਹਾ॥ ਕਾਲਪੁਰਖ ਇਸਬਿਤ ਬੇ ਤਹਾ ॥ ਕਹੋ
 ਬਿਸਨ ਕਹ ਨਿਕਟ ਬੁਲਾਈ॥ ਕ੍ਰਿਸਨਵਤਾਰੋ ਧਰੋ ਤੁਮ ਜਾਈ॥ ੨੨੫੬॥ਗ॥ ਕਾਲਪੁਰਖ ਕੇ ਬਚਨ ਤੇ ਸੰਤਨ ਹੇਤ
 ਸਹਾਇ॥ ਮਥੁਰਾ ਮੰਡਲ ਕੇ ਬਿਖੈ ਜਨਮ ਧਰੋ ਹਰਰਾਇ ॥ ੨੨੫੭॥ਗ॥ ਜੇ ਕ੍ਰਿਸਨ ਚਰਿਤ੍ਰ ਦਿਖਾਏ ॥
 ਦਸਮ ਬੀਚ ਸਭ ਭਾਖਿ ਸੁਨਾਏ॥ ਗਿਆਰਾ ਸਹਸ ਛਿਆਸੀ ਛੰਦਾ॥ ਕਹੋ ਦਸਮ ਪੁਰ ਬੈਠ ਅਨੰਦਾ ॥ ੨੨੫੮॥
 ੧੧੮੬) ਦਸਮ ਕਾ ਮਿਲਾ ਲੈਨਾ ॥ ੩੪੪੪) ਅਫਸੂ
 ਅਰੁ ਪੁਨ ਕਹਾ ਰਾਸ ਮੰਡਲਾ॥ ਜਿਹ ਬਿਧ ਹਰ ਗੋਪਿਨ ਤਨ ਖਿਲਾ॥ ਤੀਨ ਸਖਤ ਅਰੁ ਚਾਲਿਸ ਕਹੇ॥ ਜੇ ਸਭ ਰਾਸ ਮੰਡਲ
 ਮਹਿ ਅਹੇ ॥ ੩੪੪੫॥ ੩੪੦) ਰਾਸ ਮੰਡਲ ਕਾ ॥ ੩੭੮੫) ਅਫਸੂ॥ ਬਹੁਰ ਗੋਪੰਗਨਾ ਬਿਰਹ ਉਚਾਰਾ॥ ਜਿਹ ਬਿਧ
 ਬਿਰਹ ਕਹਿਯੋ ਬ੍ਰਿਜ ਨਾਰਾ॥ ਏਕੁ ਸਹਸ ਚਉਤੀਸ ਛੰਦਾਏ॥ ਸੋ ਅਫਸੂ ਕੇ ਬੀਚ ਗਨਾਏ ॥ ੩੭੮੬) ॥ ੧੩੪ ਗੋਪੀ ਬ੍ਰਿਹ
 ੧੩੪) ਗਪਤਬਿਗਾ॥ ੩੮੨੧॥ ਉਨਤਾਲੀ ਸੋ ਇਕੀਸ ਬਖਾਨੇ ॥ ਸੋ ਅਫਸੂ ਕੇ ਮਹਿ ਪਮਾਨੇ ॥ ਬਹੁਰ ਸੋ ਜੁਧ-
 ਪੁਬੰਧ ਬਖਾਨਾ ॥ ਜਿਹ ਬਿਧ ਹਰ ਦਾਰੁਤ ਰਣ ਠਾਨਾ ॥ ੩੮੨੨) ॥ਗ॥ ਆਠ ਸਹਸ ਪੰਚਹਤਰ ਪੁਖਾਨੇ ॥
 ਕਹਾ ਛੰਦ ਪੁਬੰਧ ਮਿਆਨੇ ॥ ਸੋ ਸਬ ਕਹੇ ਮਨੋਹਰ ਛੰਦਾ ॥ ਦੁਤੀਅ ਛੰਦ ਕੋ ਪਰਾ ਨ ਬੰਦਾ ॥ ੩੮੨੩) ਭੂਲ ਪਰੀ
 ਲਖੀਅਹੁ ਜਹ ਭਾਈ ॥ ਤਹ ਤਹ ਲੀਜਹ ਅਫਰ ਬਨਾਈ ॥ ਹਉ ਕਬਿ ਨਾਹਿ ਕਬਿਨ ਕੋ ਦਾਸੂ ॥ ਸੇਵਕ ਜਾਨ
 ਕਰੇ ਨੁਪਹਾਸੂ ॥ ੩੮੨੪) ॥ ਅਠਤਾਲੀ ਸੋ ਕਹਾ ਬਨਾਈ ॥ ਦੋਹਾ ਛੰਦ ਚਉਪਈ ਆਈ ॥ ਸਵਾ ਲਛ ਛੰਦਾਗੇ ਹੋਈ ॥
 ਜਾ ਮਹਿ ਬੇਕ ਘਾਟ ਨਹੀ ਕੋਈ ॥ ੩੮੨੫) ॥ ੨੨੭ ਦੇਬਪਾਨ ॥ ੮੭੫॥ ਜੁਧ ਪੁਬੰਧਾ॥ ੧੧੮੬॥ ਦਸਮ॥ ੩੪੦॥ ਰਾਸਮੰਡਲ ਕਾ
 ॥ ੧੩੪॥ ਗੋਪਬਿਗਾ॥ ੨੦੩੮॥ ਅਬ ਕਾ॥ ॥ ੪੮੦੦) ਅਫਸੂ ਕਾ ਅਫਸੂ॥ ੧੧੧੧) ਸਮਾਲਾ ਵਾ॥ ਵਾਰਾ॥ ਚਰਿਤ੍ਰ॥ ਤਿਤੁ ਪੋਬੀਆ ਬਿਨਾ॥
 ॥ਗ॥ ਅਬ ਬਾਈਸਵੇ ਗਨ ਅਵਤਾਰਾ॥ ਜੈਸ ਰੂਪ ਕਹ ਧਰੋ ਮੁਰਾਰਾ ॥ ਨਰ ਅਵਤਾਰ ਭਯੋ ਅਰਜੁਨਾ॥ ਜਿਹ ਜੀ
 ਤੇ ਸਗ ਕੇ ਭਟ ਗਨਾ॥ ੪੮੦੧) ॥ਗ॥ ਪ੍ਰਥਮੇ ਨਿਵਾਤਕਵਰ ਸਭ ਮਾਰੇ॥ ਇੰਦੁ ਤਾਤ ਕੇ ਸਤੁ ਨਿਵਾਰੇ॥ ਬਹੁਰ ਜੁ-
 ਧ ਰੁਦ੍ਰ ਤਨ ਕੀਆ ॥ ਹੀਬੇ ਭੂਤਰਾਟ ਬਰ ਦੀਆ ॥ ੪੮੦੨) ॥ ਬਹੁਰ ਦੁਜੈਧਨ ਕਹ ਮੁਕਤਾਯੋ ॥ ਗੰਧਬਰਾਜ ਬਿਮੁਖ
 (ਨੋਟ :- ਗੁਰੂ ਜੀ ਦੇ ਕਰ ਕਮਲਾਂ ਦੀ ਲਿਖਤ ਦੇ ਦਰਬਨ ਸਾਹਮਣੇ ਸਫੇ ਪੁਰ ਕਰੋ !)

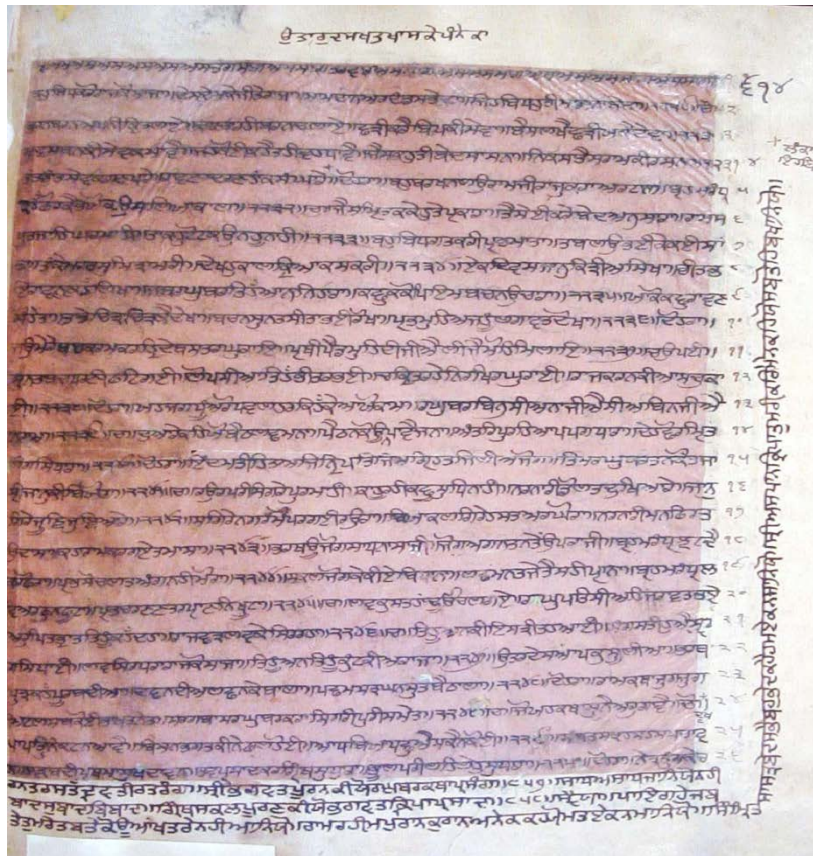
Khas Patra 615 from Mani Singh Bir as translated By Randhir Singh seen above



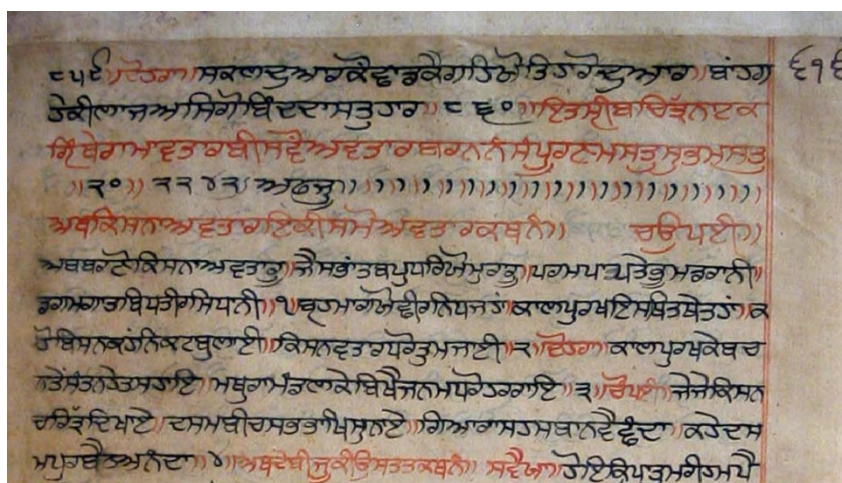
Copy of same Khas Patra 615 from Mani Singh Bir as above



Utara Khas patra with part of End Stanza of Ram Avtar included in Mani Singh Bir
1713AD



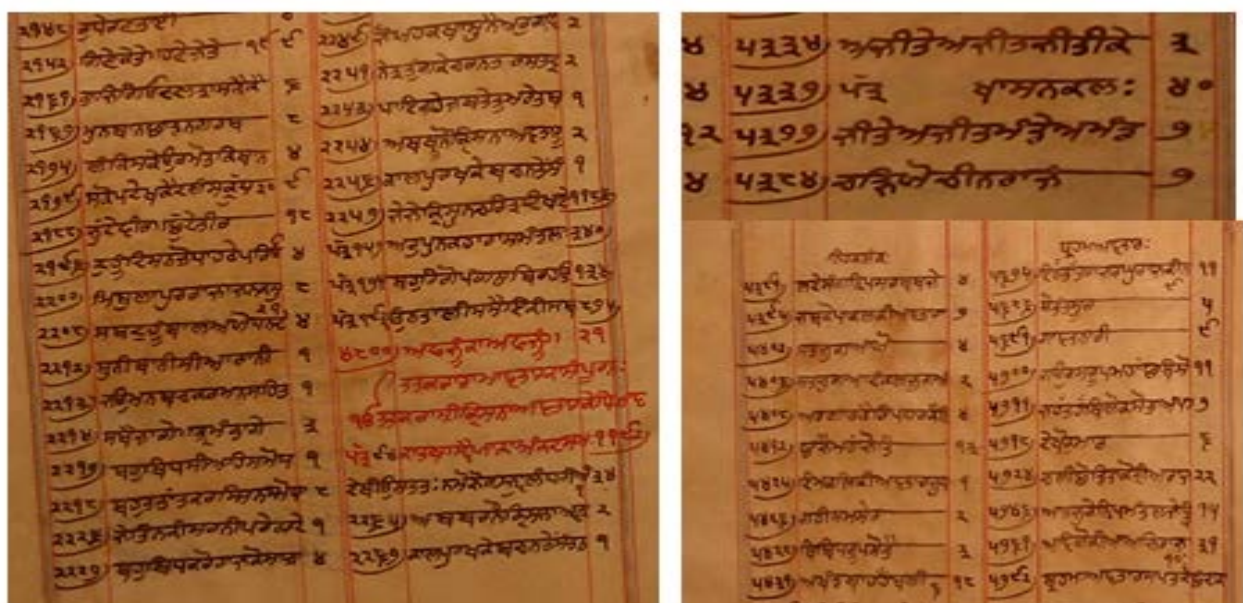
Below is Mani Singh Bir 1713AD, Ram Avtar ends in 860 chhands. Colebrook and 1913AD DG has 864 chhands.

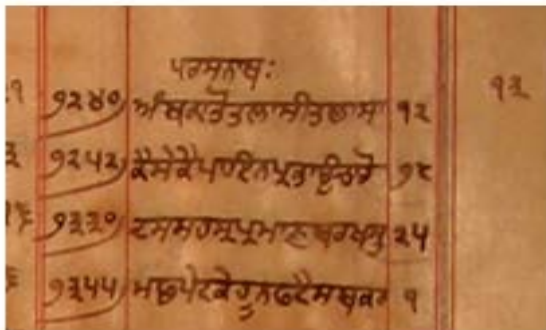
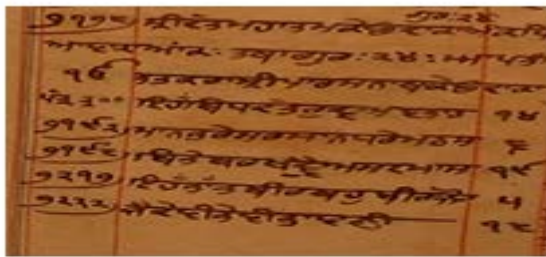


Additionally Randhir Singh on page 15 talks about additional one and a Quarter lakh chhands already prepared serial wise but not yet entered. See Chhand (3924) in khas Patra. Then Randhir Singh himself writes that actual Total count of chhands in various Birs are 17,353. Why this discrepancy?

It appears that Bhai Randhir Singh Ji is trying to justify the date of 1698 AD as written by Kesar Singh Chhibar for “Chhota Janamyo Granth” but internal evidence given by him does not support it when Khas Patra is Compared with published DG.

Mani Singh Bir Khas Patras 2229-2258 & 5346-5774





Does any 18th century source state that there was a controversy about Sri Dasam Granth?

YES; Bhai Kahn Singh Nabha writes about this controversy regarding Dasam Granth in 18th century as soon as per story the that DG produced by Bhai Mani Singh (1726) which reads; “Khalsa honored Mehtab Singh and according to his *bachan* (promise) Dasam Granth Bir survived as it was. But this decision was made on personal promise against rules sanctified by 10th Guru Ji. It would have been better if this *gurmata* (decision) was taken by consensus opinion of the congregation (diwan). As 4th Bir by Bhai Mani Singh (where he wrote bani author wise) was rejected. Similarly Dasam Granth Bir prepared by him, various compositions should have been kept separate as suggested in Khalsa Diwan (keep Chritro Pakhyan and 11 Hakyats attached to Zafarnama as separate). Although , we respect Bhai Mani Singh as Panth Rattan and religious brother but will not hesitate to say that Bhai (Mani Singh) has done such a great mistake which has done great damage and in future there is danger of Substantial Damage. Questions will always arise as to where is this the Dasam Granth written by Bhai Mani Singh or any Dasam Granth copied by Baba Dip Singh. By history, there is one recension with Mani Singh’s name that appeared in 1818CE and is presently in New Delhi. There is another recension reported in history to be compiled by Baba Deep Singh which is not traceable. Kahn Singh Nabha reports in Mahan Kosh that Baba Deep Singh Granth and Mani Singh Granth are same”. But this recension presently attributed to Mani Singh has many historical and textual issues. For details see below.

Historical records show, Banda Singh, Nawab Kapur Singh, Jassa Singh Ahluwalia, and Sikh Misals of the 18th century did not revere Dasami Patshahi Ka Granth in Punjab.

Prof. Sukhdial Singh from Punjabi University Patiala does not find any such Granth in 18th century sources in his paper: Authenticity of Dasam Granth based on 18th century Historical

Sources (Gurmukhi).Click on

<http://www.globalsikhstudies.net/pdf/Sukhdial%20Singh%20Dasam%20Granth%20Authenticity%20Based%20on%20Historical%20Sources.pdf>

Sikh Misals historical records do not show any association with Dasmi Patshahi ka Granth. Sikh Misals attacked New Delhi fourteen times (1766-1788) and in 1778 & 1784 specially, the Sikh Misals raised structures related to Gurus associations. Dal Khalsa led by J.S. Ahluwalia occupied Red Fort in 1784. Baghel Singh stayed in Delhi for one year and built eight historical Gurudwaras related to the Sikh Gurus in New Delhi, including one in memory of Mata Sundri and Sahib Kaur but no historical evidence of any installation of Dasami Patshahi Ka Granth in such Gurudwaras in late 18th century (1784CE)^{24, 25}

Sarbloh Granth Published by Buddha Dal in two volumes, edited and supervised by Jathedar Dyal Singh and published by Budha dal Printing Press 2000CE in the introduction page KHAKHA writes **Sarbloh Granth and similarly, it applies to Dasam Granth that it came to Punjab Des in Samat 1860/1803CE**²⁶

No Granth similar to the pattern of presently published Dasam Granth, which was found in 1783 by Colebrook is mentioned in *Sri Gur Sobha Granth*, *Mehma Prakash*, *Gurbilas Patshahi Dasvin*, *Gurbilas Patshah Chevin*, *Guru Kian Saakhian* or in *Rehatnamas* written in 18th century.

Similarly, no Granth similar to the pattern with contents and arrangement of presently published Dasam Granth, which was found in 1783 by Colebrook is mentioned by Chhibar in his classical book *Bansali Nama* (1769CE). He mentions only *Bachitar Natak* and *Chhands* of composition now known as *Khalsa Mehma*. He also mentions some other Granths prepared by *Darbari Kavis* as with names such as, *Smudsagar*, *Avtarlila*, *Bachittar Natak*, *Chhota Janmyo Granth* and *Gutkas*.

- Saroop Bhalla 1776CE (Mehma Parkash) writes 10th Guru Ji wrote *Vidya Dhar Granth*. In *Bhaka Rachi Basal* verses 1-5, and the *Nanua Bairagi Dohra* 6-10 reports that Guru Gobind Singh invited many pundits who brought with them different purans and Hindu Granths. He associated Gurmukhi writers with the pundits which included *Nanua Baragi*, *Shyam Kabhi*, *Brahm Pat*, *Nischal Fakir*. They wrote *Chaubis Avtar* and 404 *Chiritaras* (Guru Ji heard these compositions and felt happy and prepared one Granth which was named “*Vidya Sagar Granth*”. The pundits were provided with money and clothes and beds and were sent home. There is no mention of any Dasmi Patshahi Ka Granth / Dasam Granth with title of Granth and pattern of its compositions / contents and arrangement as noted in the presently published Dasam Granths since 1897 or 1783 Colebrook manuscript.
- **Persian sources of 18TH Century** are silent on any other Granth which is associated separately with any Granth that can be associated with 10th Guru. These sources, always refer only to SGGS as Guru of Sikhs after the demise of 10th Guru Ji
- **European Sources of 18th century:** Over 30 Europeans including French accounts are silent on any other Granth associated with 10th Guru Ji. They always referred to SGGS as

²⁴ *A history of Sikh Misals*; Dr. Bhagat Singh, Punjabi University press 1993

²⁵ Surjit Singh Gandhi; *18th century Sikhs*, Published by Singh Brothers

²⁶ “*Sarbloh Granth Granth*” Editor Jathedar Dyal Singh published by Budha dal Printing Press 2000CE in the introduction page KHAKHA

Guru of Sikhs after the demise of 10th Guru Ji in their Accounts. Only one account of March 1781, Charles Wilkins visited Patna Sahib, he noticed that Sikh worship and prayer centered on Guru Granth Sahib. He also came to know from a priest that some years after the Guruship had been conferred upon Guru Granth Sahib another book appeared later, the title of which and the name of its author was not known to him. He testifies that it was in Hindoovee and Sanskrit, got a copy of its extract and thought of translating it at some time in future. He also does not mention of any Dasmi Patshahi Ka Granth.

- Read Prof Balwant Singh Dhillon's paper on '18th Century Western Perspective Of the Sikhs and Their Scripture' click on <http://www.globalsikhstudies.net/pdf/18TH%20CENTURY%20WESTERN%20PERSPECTIVE%20OF%20SIKHS%20and%20their%20Scripture%20Dr%20Balwant%20Singh%20Dhillon%20Guru%20Nanak%20Dev%20Universty.pdf>
- Read Prof Balkar Singh's Paper: "Place of Dasam Granth in Sikh Literature" Click on <http://www.globalsikhstudies.net/pdf/Balkar%20Singh%20%20Dasam%20Granth%20in%20Sikh%20Literature.pdf>
- **19th Century Sources**
- **Gurmukhi sources in 1843, Santokh Singh writer of "Gurpratap Suraj"**
- ਬਾਵਨ ਕਵੀ ਹਜ਼ੂਰ ਗੁਰ ਰਹਿਤ ਸਦਾ ਹੀ ਪਾਸਿ॥ਆਵੈ ਜਾਹਿ ਅਨੇਕ ਹੀ, ਕਹਿ ਜਸ, ਲੇਂ ਧਨ ਰਾਸ॥
- 52 poets lived with the Guru permanently. Others came, sang the praises of the Guru, received money and then left.
- ਤਿਨ ਕਵਿਅਨਿ ਬਾਨੀ ਰਚੀ ਲਿਖਿ ਕਾਗਦ ਤੁਲਵਾਇ॥ਨੌ ਮਣ ਹੋਏ ਤੋਲ ਮਹਿ ਸੂਖਮ ਲਿਖਤ ਲਿਖਾਇ॥੨॥
- Those poets composed the bani with a predetermined weight of the Granth. After having been written in small fonts, it still weighed nine mounds.
- 'ਵਿਦਿਆਧਰ' ਤਿਸ ਗ੍ਰੰਥ ਕੋ ਨਾਮ ਧਰਜੇ ਕਰਿ ਪ੍ਰੀਤ॥ਨਾਨਾ ਬਿਧਿ ਕਵਿਤਾ ਰਚੀ ਰਖਿ ਰਖਿ ਨੌ ਰਸਿ ਰੀਤਿ॥
- With great admiration, this granth was named *Vidhya Dhar Granth*. A great variety of poetry was composed with a lot of love.
- ਮਚਯੋ ਜੰਗ ਗੁਰ ਸੰਗ ਬਡ ਰਹਯੋ ਗ੍ਰੰਥ ਸੋ ਬੀਚ॥ਨਿਕਸੇ ਆਨੰਦ ਪੁਰਿ ਤਜਯੋ ਲੂਟਯੋ ਪੁਨ ਮਿਲਿ ਨੀਚ॥੪॥
- A fierce battle ensued with the Guru left the Granth unfinished. The poets left Anandpur allowing the unsavoury to loot the city.
- ਪ੍ਰਥਕ ਪ੍ਰਥਕ ਪੱਤ੍ਰੇ ਹੁਤੇ ਲੂਟਯੋ ਸੁ ਗ੍ਰੰਥ ਬਖੇਰ॥ਇਕ ਥਲ ਰਹਯੋ ਨ, ਇਮ ਗਯੋ ਜਿਸ ਤੇ ਮਿਲਿਯੋ ਨ ਫੇਰ॥
- Sheets were scattered and the Granth was lost. Once lost, the Granth was never recovered.
- ਬਾਹਨ ਪੱਤਰੇ ਕਹੂੰ ਤੇ ਰਹੇ ਆਨੰਦਪੁਰ ਮਾਂਹਿ॥ਤਿਨ ਤੇ ਲਿਖੇ ਕਬਿਤ ਇਹੁ ਗੁਰ ਜਸ ਬਰਨਯੋ ਜਾਂਹਿ॥²⁷
- 62 sheets remained in Anandpur from somewhere. On the basis of those 62 sheets, I have composed kabits in the praise of the Guru.
- Kavi Santokh Singh's account of the Guru period does not help us to trace the history of the Granth in question. It is important to note that the poet uses the word *Bani*, a term reserved for the sacred words of the Sikhs, for the compositions of the poets. It is also

²⁷Dasam Granth Authenticity; Analysis of its text and History By Jugraj Kaur Bathh,paper read at "International Conferences on Sikh Studies,Mt. San Antonio College, Walnut, CA; San Jose State University, CA; University of Toronto, Mississauga; Oakland University, Michigan; Vancouver, BC; New York, NY". 2000

notable that the poet refers to the loss of Vidhya Dhar Granth in the battle and since then, the safe preservation of its sixty-two sheets at Anandpur. The poet claims that he has composed his kabit in praise of the Guru on the basis of those sheets preserved at Anandpur. However, Kavi Santokh Singh does not mention from where and from whom he got these sixty-two pages **after one hundred and forty two years of the disappearance** of Vidhya Dhar Granth. The poet could have easily reproduced those valuable sixty-two pages as an appendix to his voluminous work. The poet perhaps tried to authenticate his account of the Guru period by making a sketchy reference to the loose sheets of the literature written and lost during the Guru's period. In RIT 5-19, RIT 3-51, RIT 3-51, writes that Sahib Singh was a quote poet in Darbar of tenth Guru and Guru used to listen to his sakhians. Guru Ji will write bani for the panth and will read himself and will speak it to others. Tenth Guru had 52 quote poets who will write their versions and will submit it to Guru Ji. They prepared one granth who was titled as "Vidya Sagar Granth". This Granth weighed **nine man** (maunds), lost in warfare. Only 62 pages found later but fails to tell how and who had in their possession such pages after 135 years? Does not include those 62 pages in the appendix of his Gurpartap Suraj Granth. There is no mention of any Dasmi Patshahi Ka Granth?²⁸. Does not mention about anything about Colebrook copy of Dasmi Patshahi Ka Granth as mentioned by Malcolm in 1810CE & 1812CE even after over 30 year of Malcolm publication?.

- **Rattan Singh Bhangu of the 1841CE who wrote extensive and authentic Sikh historical records does not refer to any Dasami Patshahi Granth written by Guru Gobind Singh Ji or compiled by Bhai Mani Singh.**
- J.D. Cunningham, 1849, discusses the authenticity of Daswen Padshah Ka Granth: "Five chapters are portions and commencement of the sixth are attributed to 10th Guru and by far, large portions composed by four scribes in the service of the Guru. The names of Sham and Ram occur as two of the writers, but in truth, little is known of the authorship of the portions in question." Mentions 1705-1706, 10th Guru composed Vichitar Natak to rouse the energies and sustain the hopes of the faithful. Cunningham also refers: "Malcolm may be referred for translations of portions of Bachitar Natak bearing on the period, but Malcolm's own general narrative is obviously contradictory and inaccurate."²⁹
- Read Dr. Kulwinder singh Bajwa Paper on '**19th Century Western Perspective Of the Sikhs and Their Scripture**' click on <http://www.globalsikhstudies.net/pdf/19TH%20CENTURY%20WESTERN%20PERSPECTIVE%20OF%20SIKHS%20and%20their%20Scripture%20Dr%20Kulwinder%20Singh%20Bajwa.pdf>
- Gian Singh Giani, (Panth Parkash 1880) gives credence to 4 Birs. But his personal opinion on the issues is "The Granth that is now known as that of the 10th Guru. This

²⁸ 14a., 14b., Dasam Granth Authenticity; Analysis of its text and History By Jugraj Kaur Bathh, paper read at "International Conferences on Sikh Studies, Mt. San Antonio College, Walnut, CA; San Jose State University, CA; University of Toronto, Mississauga; Oakland University, Michigan; Vancouver, BC; New York, NY". 2000

²⁹ J.D. Cunningham, 1849; *History of Sikhs*, Published by S.Chand Company, New Delhi

Granth is regarded as the best in the Panth. There was no Bir of this Granth during the time of the Guru. Banis remained separated here and there". He also adds "Another Granthi named Sukha Singh compiled a Bir on his own at Patna. Charat Singh is his son. His handwriting matches with that of the Guru. Having announced the signature of the Guru, he received money four times the usual or as much as he wanted". His last opinion is further confirmed by the evidence that serial numbers of chhands in Khas Patras of Mani Singh Bir, Moti bagh Bir and Anadpuri Bir, all Confirm that all these came from one source as discussed in detail below. By Gian Singh Giani (1880, Panth Parkash)

- **The Granth that is now known as that of the 10th Guru. This Granth is regarded as the best in the Panth. There was no bir of this Granth during the time of the Guru. Banis remained separated here and there.**
- ਜੋ ਅਬ ਗ੍ਰੰਥ ਦਸਮ ਗੁਰੂ ਕੇਰਾ ॥ ਕਹਿਲਾਵਤ ਮਧ ਪੰਥ ਅਛੇਰਾ ॥
- Granth that now is known as that of the tenth Guru. (This Granth) is regarded as the best in the Panth.
- ਗੁਰੂ ਕੇ ਸਮੇ ਬੀੜ ਨਹੀ ਤਾਂਕੀ ॥ ਭਈ ਬਾਣੀਆਂ ਰਹੀ ਇਕਾਂਕੀ ॥
- There was no bir of this Granth during the time of the Guru. Banis remained separated here and there.
- ਅਨਕੈ ਠੌਰ ਪੋਥੀਆਂ ਮਾਹਿ ॥ ਬਾਣੀ ਰਹੀ ਦਸਮ ਗੁਰੂ ਮਾਹਿ ॥
- (Banis) remained in pothis at various places. The Bani of the tenth Guru was preserved in this manner.

ਦਸਮ ਗਰੰਥ ਦੀਆਂ ਬੀੜਾਂ ਦੇ ਭੇਦ

ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਜੀ ਨੇ ਦਸਮ ਗਰੰਥ ਦੀਆਂ ਬੀੜਾਂ ਦੇ ਭੇਦ ਬਾਰੇ ਇਉਂ ਲਿਖਿਆ ਹੈ—

ਇਕ ਦਿਨ ਆਗਿਆ ਪੰਥ ਕੀ, ਮਨੀ ਸਿੰਘ ਜੀ ਪਾਇ ।

ਬਾਣੀ ਦਸਮੇ ਗੁਰੂ ਕੀ, ਸੰਗ੍ਰਹਿ ਕਰ ਧਾਰ ਭਾਇ । ੨੦ ।

ਏਕ ਜਿਲਦ ਮੇਂ ਦੀਨੀ ਕਰਹੈ । ਤਿਸਕਾ ਭੋਗ ਹਕਾਯਤ ਪਰ ਹੈ ।

ਦੂਸਰ ਬੀੜ ਦਸਦਮੇ ਭਈ, ਦੀਪ ਸਿੰਘ ਸ਼ਹੀਦ ਰਚਈ ।

ਸੰਮਤ ਅਠਾਰਾਂ, ਸੈ ਚਾਰ । ਮਧ ਕਰਯੋ ਉਨ ਯਹ ਉਪਕਾਰ ।

ਭੋਗ ਸਫੋਟਕ ਕਬਿੱਤਨ ਪਰ ਹੈ, ਯਹੈ ਪਛਾਨ ਸਯਾਨੇ ਰਰ ਹੈ ।

3 { ਸੁਖਾ ਸਿੰਘ ਗਰੰਥੀ ਔਰ, ਰਚੀ ਬੀੜ ਪਟਨੇ ਮੇਂ ਫੌਰ ।

ਅਠਾਰਾਂ ਸੈ ਬੱਤੀ ਮਾਹੇ, ਰਖਿਓ ਸੁਖਮਨਾ ਛਕੇ ਵਾ ਹੈਂ ।

ਅੰਕੁਸਲੀ ਲੋ ਅਨਿਕੁ ਪਸੰਗ, ਰਾਖੇ ਓਨ ਆਪਨੇ ਢੰਗ ।

ਭੋਗ ਛੱਕਯੋ ਪਰ ਪਾਯੋ ਤਾਂਹਿ । ਤੀਨ ਬੀੜ ਹੋਈ ਬਿਧਿ ਯਾਂਹ ।

ਪੁਨਾਂ ਚੜ੍ਹਤ ਸਿੰਘ ਤਾਂਕੇ ਪੂਤ, ਅੱਖਰ ਦਸਮ ਗੁਰੂ ਸਮ ਸੂਤ ।

ਕਰ ਕੈ ਪਾਂਚ ਪੱਤਰੇ ਔਰ, ਗੁਰ ਤਰਫੋਂ ਲਿਖਿ ਪਾਏ ਗੌਰ ।

ਔਰ ਗਰੰਥ ਇਕ ਵੈਸਾ ਕੀਓ, ਸੋ ਬਾਵੇ ਹਾਕਮ ਸਿੰਘ ਲੀਓ ।

ਸੋ ਗੁਰਦੁਆਰੇ ਸੋਤੀ ਬਾਗ, ਹੈ ਅਬ ਹਮਨੇ ਪਿਖਯੋ ਬਿਲਾਗ । ੨੧ ।

(ਪੰਥ ਪ੍ਰਕਾਸ਼, ੩੬ਵਾਂ ਨਿਵਾਸ, ਪੰਨਾ ੨੮੭)

○

ਅਸਲੀ ਦਸਮ ਗ੍ਰੰਥ

ਸਹੀ ਸ਼ਬਦਾਂ ਵਿਚ ਦਸਮੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਦਮਦਮੇ ਸਾਹਿਬ ਵਿਚ ਠਹਿਰਨ ਦੇ ਸਮੇਂ ਉਹਨਾਂ ਦੇ ਆਦੇਸ਼ ਅਨੁਸਾਰ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਬਾਣੀ ਅੰਕਿਤ ਕੀਤੀ ਜਾਣ ਵਾਲੀ ਬੀੜ, ਜਿਸ ਨੂੰ ਉਹਨਾਂ ਨੇ ਜੋਤੀ-ਜੋਤਿ ਸਮਾਉਣ ਤੋਂ ਤਿੰਨ ਦਿਨ ਪਹਿਲਾਂ (ਸੰਨ ੧੭੦੮ ਵਿਚ) ਗੁਰਗੱਦੀ ਸੌਂਪੀ, ਦਸਮ ਗ੍ਰੰਥ ਆਖੀ ਜਾ ਸਕਦੀ ਹੈ :

ਅਸਲ ਦਸਮ ਗੁਰ ਵਾਲਾ ਗ੍ਰੰਥ । ਰਹਿਤ ਬਿਧ ਦਲ ਮੈ ਮੱਧ ਪੰਥ ।

ਘਲੁਘਾਰਾ ਜਬ ਵੱਡ ਭਯੋ । ਗ੍ਰੰਥ ਦੁਰਾਨੀ ਸੋ ਲੀਉ ।

ਅੱਬ ਸੋ ਕਾਬਲ ਮੱਧ ਜਾਨੋ । ਬੜੀ ਧਰਮਸ਼ਾਲਾ ਮੈ ਮਾਨੋ ।

[ਗਿ: ਗਿਆਨ ਸਿੰਘ, ਪੰਥ ਪ੍ਰਕਾਸ਼, ਨਿਵਾਸ ੩੬, ਅੰਕ ੧੮]

5. A. Is it correct that Current printed version 1913AD/444Nanakshahi Dasam Granth which matches with Gurumukhi Granth Dasmi patshahi was first introduced in literature by Malcolm in 1810CE in his book titled “Sketch of the Sikhs”

5.B Evidence of British Connection with history and Text of “Dasami Patshahi Ka Granth” procured by Colebrook in 1783AD which gets printed in 1913AD.

5A. is it correct that Current printed version 1913AD/444Nanakshahi Dasam Granth which matches with Gurumukhi Granth Dasmi patshahi was first introduced in literature by Malcolm in 1810CE in his book titled “Sketch of the Sikhs”

YES; Page 2 of Book Sketch of Sikhs by Malcolm reads. He collected material for Sikhs in 1805 when he went to Punjab with Lord Lake. He himself could get only copy of SGGS only with difficulty at night with reluctance by a Sikh Chief (John Malcolm was accompanied by Raja Bhag Singh of Jind). However indefatigable Research of Mr. Colebrook procured not only Aad Granth, but also Dasma Padshah Ka Granth. Historical and Textual evidence shows that Pattern of Dasam Granth as corrected by Sodhak Committee with all its compositions and contents and arrangement finalized in 1895-1896 in the standard version of published Dasam Granth appeared first time in late 18th century 1783CE manuscript which was procured by Colebrook and introduced in literature by Malcolm in 1810 presently located in British Library.

- Malcolm, no doubt in 1810 write that at Akal Takhat passed *Gurmattas* in presence of Two Granths. But evidence shows that over 30 Europeans wrote about Sikhs in 18th century prior to Malcolm who wrote in their accounts that only Guru Granth is revered by Sikhs. Why Dasam Granth is absent in their accounts of the 18th Century? History shows Malcolm travelled up to Bias River and never went to Amritsar.

- Page 186 Malcolm book describes that Guru Gobind Singh created Khalsa on Friday, 8th month of B'hadra in samat 1753 (1696CE). Please read the footnote on page 186 which reads as “Agreeably to this author (Probably Atma Ram as he was being consulted by Malcolm), Guru Gobind was imitated on Friday the 8th month of B'hadra in the samat 1753 (1696CE) and on that day his great work, the Dasma Padshah Ka Granth, or book of the tenth king was completed”. This date matches with the date where the Chiritro Pakhiyan ends the Dasam Granth before the start of Zafarnama. As Leyden translates only of Bachitar Natak. Therefore the date of completion of this Dasam Granth was taken from the Colebrook manuscript. But this manuscript clearly shows that Zafarnama is written in the same handwriting and the same ink which will take the date of this manuscript to automatically after 1706CE. Secondly, Ram Avtar completion date is already written in the end of such composition, 1698 in first portion of the Granth. How a scribe who first writes and finishes the 1698 Ram Avtar then finishes the Granth in 1696? It proves somebody compiled this Granth as dates are not serial wise. Therefore evidence clearly shows that Malcolm wanted to create a New British Military history by introducing this newly compiled Granth for the Sikhs. Read Prof Balwant Singh Dhillon's paper³⁰ on ‘18th Century Western Perspective Of the Sikhs and Their Scripture’ in Item #3 above notes no European Account writes about Dasami Patshahi Da Granth before Malcolm.

5. B Evidence of British Connection with history and Text of “Dasami Patshahi Ka Granth” procured by Colebrook in 1783AD which gets printed in 1913AD.

- No Granth similar to the pattern of current printed standard version of DG is mentioned by Chibar in his classical book Bansali Nama (1769-1779 AD) He mentions names such as, Smudsagar, Avtarlila, Bachitar Natak, Chota janmyo Granth. Sarup Das Bhalla in Mehma Parkash (1776 AD) only mentioned Vidya Sagar Granth.
- From above evidence one can conclude that, ‘No Granth entitled as Dasam Granth or Dasmi Patshahi Granth or simply Granth, comparable to the current printed standard

³⁰ http://www.globalsikhstudies.net/r_link/articles.htm

version was in circulation in any language (Gurumukhi, Persian & European Literature) in the 18th Century in Punjab or Delhi area.

- (1781 AD): Charles Wilkin (found another Granth at Patna which according to him “appeared later” and in his account he writes “to translate this Granth in Hindoove & Sanskrit at some future period.”
- (1784 AD) British records of 1784 indicates the Relation of Sikh Confederate Feudalism and British imperialism & prediction and fear of Warren Hasting Gov. General of India (extract from secret consultation ,24th nov, 1786. & Forrest ,selections, Vol III, 1123-Gov. general, s Minute, 4th dec. 1984). For details Read N. K. Sinha in “Rise of the Sikh Power”, published by Niva Mukherjee AMC, Calcutta, 1936, 1946, 1960, 1973 which describes in detail in Chapter VII. British records give the estimate of the Trans-Sutlej and the Cis-Sutlej Sikhs: “The Sikhs in Lahore and Multan form altogether a very respectable power.... They are prevented by necessity of watching the motives of each other from attempting to extend their conquests.... The Sikh Chiefs immediately to the northward of Delhi are totally unconnected with these and are in fact nothing more than a number of petty plunderers”. In his Minute, dated the 4th December, 1784, Warren Hastings recorded his opinion on the rising Sikh Power. He regarded the Sikh power extending from the most western branch of Attock to the walls of Delhi, as a new object worth serious contemplation. The Sikhs, so eminently suited to the military profession, could not become very powerful because of their spirit of independence and frequent internal warfare but they were prompt to rally together at the call of common danger. Warren Hastings visualized a change in their polity, the rise of an individual of rare capacity and enterprise who would succeed in enveloping everything within his own supremacy. He feared that a new dominion would then ascend from the ashes of the Mughal Empire and naturally wanted to prevent such a calamity to British Imperialism by seasonable means of opposition. No to permit the people to grow into maturity without interruption.” IT APPEARS FROM ABOVE THAT Britshers knew very well that Sikhs always had internal warfare but has spirit of independence and promptly rally together at the call of common danger around their common binding

force & firm belief in Guru Granth Sahib which is HALLMARK of Sikhism till today and will remain in future.

- (1796) William Tenet (a Christian Missionary writes about Missionary Expansion in Punjab He writes, “They(Sikhs) may be regarded as the reformed in India, and though the rules of their founder Nanuch(Nanak) have considerable hold over them, they would not perhaps prove as inaccessible to the arguments of missionaries as the followers of Brahma. The extensive county of Punjab is holy in their possession, and forms a wide and untried field, which in some future period may signalize the labors of European missionaries”
- (1803): William Franklin³¹ for political purposes proposed that, “The nation, so obscure as hardly to be mentioned, even as a tribe, at the beginning of the present century, have within these last thirty years raised themselves in such reputation, as not only to attract the notice, but excite the alarm of the neighbors on both sides of their government. They possess the whole of Punjab and it is very probable will one day or the other, have an eye to a participation of the Viziers provinces; I propose, therefore to obtain every possible information of their tribe, manners, customs, and spirit of the government, should we be able to penetrate into the Punjab...”
- (1803): Lord Lake (writes a friendly letters to Sikh Chiefs. Official orders on collection of information passed by East India Co. June 5th, 1805.
- (1804-1809) Malcolm comes to Punjab in 1805 with Lord Lake expedition as they follow Holker. Malcolm goes only up to Beas River accompanied by Raja Bhag Singh of Jind. It appears that Raja Bhag Singh who was with Him as quoted By Malcolm gave him copy Of Guru Granth Sahib. AS there was No DG In Punjab at that time otherwise Bhag Singh would have given him also. Evidence shows Raja Bhag Singh has close relation with Britishers in 1804AD as another Estate was conferred to him in that year. In 1806AD he was further awarded with an annual Grant of 11,000 Pounds annually By 1809 Britishers bring land between Sutlej & Yamuna by giving Protection to Cis -Sutlej States, Proclamation signed on may 3rd 1809 .Dasam Granth came along with them and evidence

³¹ Ganda Singh, Early European Accounts of the Sikhs

shows DG was found more common in Malwa(Pepsu) Gurudwaras as compared to other parts of Punjab. Dasam Granth was removed from most of Gurudwaras after 1925 after Formation of SGPC as 1925 Gurudwara Act and SRM gave recognition only to Guru Granth Sahib.

- 1810: John Malcolm in his account introduces Dasmi Patshahi Ka Granth procured by “Colebrook with indefatigable Research” in 1805. Opening folio of this manuscript at the top of in Devnagri reads as “Gurumukhi Dasmi Patshahi Granth”. By This is the first time in 1783 AD that the name , Dasam Granth, appeared in history with some association to the sacred name of 10th Guru ji. The compositions and their arrangements as noted in the Current standard Dasam Granth (corrected by sodhak committee in 1897) clearly match with this Granth. Manuscript bears no name of any Scribe but small loose piece folio of the size approximate 3 inches into two inches with no # between folio 158&159 date of 1840 Miti Pooshbadi 15 Mangalvar (Tuesday, Dec 23rd 1783 is seen) on one side. The other side of this loose piece is Blank. Use of word Pooshbadi indicates scribe is from outside Punjab from Hindi belt area. There is no other internal evidence of dating or name of author or place where it was written is seen. Charles Wilkin in 1781 A.D. indicates another Granth in Patna in Hindoove and Sanskrit and wishes to get it translated in future. There is no evidence that this translation was done. But Colebrook procures this Dasmi Patshahi Ka Granth titled in Devnagri but Granth Contents in Gurumukhi which is used by Malcolm In his Book”Sketch of Sikhs”. Calcutta Gurudwara was probably affiliated with Takhat Patna being the property at Calcutta under Takhat Patna Name. Therefore It appears that Nirmala priest Atma Ram@ Calcutta who helped Malcolm to write “sketch of Sikhs” worked with Mahants at Patna (Patna City in late 1800,s was part of State of Bengal and the property on Harrison Road in Calcutta was registered under Takhat Patna and where possibly Atma ram Lived and worked) to create, compile and promote this Gurumukhi Granth titled “Dasmi patshi Ka Granth” from collection different scattered compositions as reported By Giani gian Singh. Probably then this” Dasami Patshi Ka Granth” procured by Hennery Colebrook & planted into India office Library as well at Harminder Sahib at Patna. Malcolm account clearly accepts services of Nirmala Atma Ram @ Calcutta who helped him to understand Sikh History. It appears Chhand 201-230 in Akal ustat which reads as Atma Uchrio

(speaking by a Shardalu Sikh as reported by Randhir Singh) in Chhand 201 followed by tribhangi Chands are not consistent with rest of the theme of AKAL Ustit. All above creates the doubt that it is possible that Atma ram played some role in production of this document titled “Gurumukhi Granth dasami patshahi”. We find that Atma Ram misguided Malcolm on the mode of Sikh Baptism/handed the Pahul with 5 weapons rather than 5 kakkars. He also misguides Malcolm that “Guru Govind was initiated on Friday the 8th month of B’hadra in the samat 1753 (1696 A.D) and on that day his great work, the Dasama Padshah Ka Granth, or book of the tenth king was completed” which was actually the date of completion of chritropakhyan. If the account of Malcom is true then it is highly probable that Atma Ram who assisted Malcolm can add tribhangi chhand in praise of Chandi/Devi in Akal ustat? Kahn singh Nabha writes Chhand 211-230 Dhirag tribhangi Chands are not part of Akal ustat. He gave the evidence by quoting an entry kapardan (kpridn) (20) that Pundit Ram Krishan authored “Bhagwati Padye Push Panjal” which is very old, contains 30 tribhangi chhands and their independent translation is found in twenty tribhangi chhands of Akal Ustat. Page 186 Malcolm in his book “Sketch of the Sikhs book describes that Guru Gobind Singh created Khalsa on Friday, 8th month of B’hadra in samat 1753 [1696 A.D.] Please read the footnote on page 186 which reads as “Agreeably to this author, Guru Govind was initiated on Friday the 8th month of B’hadra in the samat 1753 (1696 A.D) and on that day his great work, the Dasama Padshah Ka Granth, or book of the tenth king was completed”. This date matches with the date where the ChiritroPakhiyan ends in the presently published Dasam Granth.

- 1810: John Malcolm (Greatest & Powerful military & political britisher in India at that time) writes in summary of his Book Sketch of Sikhs **“The tribes of Acalis (immortals) who have now assumed a dictatorial sway in all the religious ceremonies at Amritsar, and Nirmala and Shahid, who read the sacred writings, may hereafter introduce some changes in those usages which the Sikhs revere”**
- Feb, 1847: Devnagri Dasam Granth (written under British Supervision after the December 1846 Second Treaty at Bairowal after Sikhs lost in Anglo Sikh War, when Britishers virtually became Masters of Punjab). The title page of this granth reads “In conformity to the orders of the Governor General of India this volume named ‘The Granth Sahib’ published by Gooro Gobind Singh the founder of the Sikh faith, is hereby

presented to the Paris Exhibition Society by Pundit Radha Krishan, Ecclesiastical Councilor to His Highness the late Maharajah Runlet Singh. “EK Onkar in Gurumukhi is changed to OM in Devnagri in this manuscript. The 6th Shabd hazaray in Khyal Patshahi10.” Mitar Piaray Noo hal Murida da Kehna” and Khalsa “Mehma composition is missing in this manuscript. Additionall “Chhaka Bhagauti Ji ka with 137 Chhands” is added in this official ordered Dasam Granth manuscript.

- According to history, Radha Krishin was Sanskrit Scholar and teacher of Raja Hira Singh and later on for Raja Duleep Singh in Sikh Raj. His father Pandit MADHUSUDHAN was head priest of court & chief of Charities dept. from 1808AD till annexation. His Grandfather was Pandit Brij lal who held a post of court pundit under Ranjit Singh .Such intelligent person with background from father as court pundit should know the difference between SGGS and Dasam Granth he citified, why? He wrote Guru Gobind Singh as founder of Sikh Faith, why? What was the reason to get this DG written in Devnagri in Punjab in Feb1847 after Sikhs lost first Anglo Sikh War?
- **Lord Dalhousie, Governor General of India Statements of Sikh Nation in 1848 and 1949**

Evidence shows that British recognized the Sikh Nation as a separate nation with unique Sikh identity repeatedly in their official references and treaties in1809,1846,1847. Lord Dalhousie, Governor General of India, in 1848 and 1949 made highly contradictory speeches and remarked:

- “Unwarned, by precedent, uninfluenced by example, the Sikh Nation has called for war, and on my word, Sirs, they shall have it with a vengeance.”
- “There never will be peace in Punjab so long as its people are allowed to retain the means and opportunity of making War. There never can be now any guarantee for the tranquility

of India until we shall have affected the entire subjection of the Sikh people and destroyed its power as an independent nation.”

- 1855: Census Sikhs are clubbed with Hindus (No Separate Sikh Category) why?
- 1857: There is change in Political Atmosphere with Indian Mutiny of 1857(as Britishers used Sikhs help to control this mutiny). Special Reservation for Khalsa Sikhs in the Military and neutral religion policy on paper only was made. But letter of Punjab Governor Eggerton in 181A.D. as mentioned below exposes real British plan to control Sikhs through their institutions by controlling all Pujaris at Darbar Sahib and Akal takhat.
- 1859AD: A note by Dy. Commander, Lahore, about Dasam Granth sent to Queen reads as “copy of original with signature of guru himself & now in possession of his descendent ,Guru Sadhu Singh” “This is an atypical comment as we all know Sodhi Sadhu Singh’s family had only Original Kartarpuri bir Compiled by Guru Arjan and no original Dasam Granth. Why such a wrong note about the history of this Dasam Patshahi Granth was added by British Officials?
- 1881 Excellent Military Help by Sikhs to the Britishers Started a Proposal by Viceroy Ripen to Give Sikh Institutions into Sikh Hands, but Eggerton, Gov. of Punjab, Opposed This Advice. He writes“ “I think it will be politically dangerous to allow the management of Sikh temples to fall into the hands of a committee, emancipated from government control. And trust, your Excellency will resist passing such orders in the case, as will enable to continue the system, which has worked successfully for more than 30 years.” (MS. ADD 43592, British Library).
- Sodhak committee was formed by Gurmat Granth Pracharak Sabha at the request of Khalsa Diwan Amritsar Amritsar Singh Sabha) controlled by Baba Khem Singh Bedi. Dr.Ganda Singh edited “Bhagat Lakshman Singh Autobiography” published by Roxy Press Ludhiana, 1965AD. This source reveals opinion of Bhagat Lakhshman Singh that Baba khem Singh Bedi has close relation with Goveror Eggerton and Britishers. It appears from the description that by such connection Khem Singh Bedi became Prince from a saint as quoted by Bhagat Lakshman Singh. The Government of India

bestowed on him a khill'at or robe of honour of the value of 1,000 rupees and a double barreled rifle. His Jagirs were enhanced from time to time and, towards the end of his life, his possessions in land in Montgomery district alone amounted to 28,272 acres. He was appointed a magistrate in 1877 and an honorary munsif in 1878. He was made Companion of the Indian Empire (C.I.E.) in 1879, was nominated to the Viceroy's Legislative Council in 1893, and when the Indian council Act was extended to the Punjab in 1897, he was among the first non-official members nominated to the Punjab legislature. He was knighted in 1898 (K.C.I.E). After this report of Sodhak committee published by Sardool Singh of Gurmat Granth Pracharak sabha in 1897AD, the Sabha fell into oblivion as Khalsa Tract Society and Chief Khalsa Diwan expanded the scope of their published work. Lahore Singh Sabha and other Sikh organizations did not approve it as evidence in three letters published in khalsa Akhbar in October and November 1895AD requesting Sodhak Committee to first find out which is authentic version. Kahan Singh Nabha in his Mahan Kosh, does not mention anything about the report of Sodhak committee on Dasam Granth in his Mahan Kosh

- Malcolm's reporting that he could find only Guru Granth Sahib Copy with difficulty when he visited Punjab with lord lake in early 18th century is well supported by the evidence in Sri Sarbloh Granth Ji, Published by Singh Sahib Baba Santa Singh Ji at Budha dal Printing Press Lower Mal Patiala, Editor and Writer Jathedar Dyal Singh Year 2000 writes in Introduction page Khakha of volume one that "Sarbloh Granth and Dasam Granth came to Punjab after Samat 1860(1803AD)"
- It appears from the evidence that British Intention was to create Distorted View Of Sikhism By changing
 - 1) Date & concept of creation of khalsa and Five Kakars
 - 2) Diminish the Sikh Belief in SGGS by educating the Sikhs through Nirmalas & Shahids by making Sikhs to believe in this new Granth which will do Vedantisation of Sikh community which will help Britishers to succeed in their Political and Missionary Agenda as they move into Punjab. For Details Read. "Sketch of Sikhs" published by Malcolm who laid the foundation of British Historiography in India 1810, 1812. All Successive British Historiographers followed him without any personal verification.

See page 182 Malcolm book, where he describes that during Sikh baptism, “He(Sikh during initiation Ceremony) is then presented with the five weapons: a sword, a firelock, a bow and arrow and a pike”.

Page 186 Malcolm book describes that Guru Gobind Singh created Khalsa on Friday, 8th month of B’hadra in samat 1753 [1696 A.D.] Please read the footnote on page 186 which reads as “Agreeably to this author, Guru Govind was imitated on Friday the 8th month of B’hadra in the samat 1753 (1696 A.D) and on that day his great work, the Dasama Padshah Ka Granth, or book of the tenth king was completed”. This date matches with the date where the ChiritroPakhiyan ends the Dasam Granth before the start of Zafarnama. As Leyden translation was only of Bachitar Natak. Therefore the date of completion of this Dasam Granth was taken from the Colebrook manuscript. But this manuscript clearly shows that Zafarnama is written in the same handwriting and the same ink which will take the date of this manuscript to automatically after 1706 A.D. Secondly, Ram Avtar completion date is already written in the end of such composition, 1698 in first portion of the Granth. How a scribe who first writes and finishes the 1698 Ram Avtar then finishes the Granth in 1696? Above evidence clearly shows that Malcolm wanted to create a new history of date & nature of kakkars of Creation of Khalsa by compiling and creating a new “Dasmi Patshi Ka Granth” (Vedantic Granth) for the Sikhs

- The above plan can be easily understood and deduced from the summary of Malcolm’s account given in his book (1810, 1812CE) Page 195 and 196. **“The tribes of Acalis (immortals) who have now assumed a dictatorial sway in all the religious ceremonies at Amritsar, and Nirmala and Shahid, who read the sacred writings, may hereafter introduce some changes in those usages which the Sikhs revere;** but it is probable that the spirit of equality, which has been hitherto considered as the vital principal of the Khalsa or commonwealth, and which makes all Sikhs so reluctant to own either a temporal or spiritual leader will tend greatly to preserve their institutions from invasion; and it is stated in a tradition which is universally believed by the Sikhs, and has, indeed been inserted in their sacred writings, that Guru Gobind Singh when he was asked by his followers, who surrounded his death bed, to whom he would leave the authority? **Replied, I have delivered over the Khalsa (commonwealth) to God, who never dies. I have been your guide; and will still preserve you; read the Granth and attend to its tenets; and whoever remains true to the state him will I aid.** “The above summary of Malcolm gives clear message that Guru Granth Sahib Ji is the only Sikh canon but **“Nirmala and Shahid, who read the sacred writings, may hereafter introduce some changes in those usages which the Sikhs revere”.** It appears that “Shahid” reference of Malcolm is Shahid Taxsals who revere Dasam Granth as equal to Guru Granth Sahib Ji.

Based on above evidence it appears doctrinal departure from Guru Granth Sahib Ji was initiated by Malcolm who started split in Sikh Panth onwards. I will request the Scholarship must analyze the summary paragraph of Malcolm in order to understand the authenticity of Current version of Dasam Granth.

6.Internal Evidence of the dates in Dasam Granth is a proof of Compilation of this Granth, not written by a single Author.

The compilation dates of some Banis in Dasam Granth are not in chronological order and some of them have no dates at all and contain contents of miscellaneous nature. From this it is easy to

conclude that Dasam Granth was compiled by someone and not written by one author. Dr Harbhajan Singh admits ³² “..ਇਸ ਲਈ ਵਖ-ਵਖ ਸਮੇਂ ਲਿਖੇ ਗਏ ਇਨ੍ਹਾਂ ਖੰਡਾਂ ਨੂੰ ਇਕ-ਸੂਤਰ ਵਿਚ ਪਰੋਇਆ ਗਿਆ ਹੈ!” Then the question is who is the compiler (ਇਕ-ਸੂਤਰ ਵਿਚ ਪਰੋਇਆ) of this Granth and when was it compiled? Readers can look at the dates and formulate their own opinions whether this Granth is a compilation or written by one author based on dates and their locations in various pages/folios of the so called Dasam Granth. Evidence confirms that it happened first time in late 18th century 1783 AD.

A. Dates in Published Dasam Granth and pages they appear

Ram Avtar, 1). (Page254 DG) samat 1755, Haar vadi Pritham Sukh dawan (Tuesday, 14 June, 1698 CE)

Krishan Avtar, 2) (page354DG) chhand 755 Samat 1745(1688CE)

3) -(page386DG chhand 983)Samat 1744 mah Sawan sudi Budhvar(1687

Please see below in section B.

4) (Page570dg chhand 2490) samat 1745, mah sawan sudhi thiti deep (Sawan Sudi 7, 1745 Bikrami / Tuesday, 24 July 1688 CE)

Charitar Pakhyan, 5) Page (1388DG) Samat 1753 (satra sahas Bhanijay Arad sahas fun teen Kahajay) Bhadrav Sudi Ashtami Ravi wara. Please check (Day Sunday [Rajistan] is wrong. Should be Tuesday [in Punjab at Satluj]). According to the Bikrami Calendar which begins on Chet Sudi 1, which was prevalent in Punjab, it was Tuesday on Bhadon Sudi 8, 1753 Bikrami, August 25, 1696 CE. For detailed discussion of this date, please Introduction to English Translation By Pal Singh Purewal “ Guru Kian Sakhian by Pritpal Singh Bindra “original work by Bhai Saroop Singh Kaushish, edited (Punjabi) by Prof. Piara Singh Padam.

Above evidence of dating shows dates as; Page254, 1698CE. Page 354, 1688CE. Page386, 1687CE. Page 570, 1688Ce. Page1388, 1696CE.

B) Dates in Anandpuri Bir. (So Called Hazuri Bir of dasam Granth)

Folio 116/2 end of Birah Natak) “samat 1744 Sawan, Sudi Budhvar”(Sudi date is incomplete, numeric portion is missing; it was Wednesday on Sawan sudi 5, August 3, 1687 CE, and on Sawan Sudi 12, August 10, 1687 CE. It has to be one of these two dates)

- Chandi charitar Ukat Vilas 119-154 written by writer Hardas on page 119, date is in end), “Samat 1752 Miti Fagan 28”Monday, 24 February, 1696 CE
- (Jodh Parband Poora Hoyia/ Lykhya Hardas/ “Samat 1752 Miti Chet 22”Chet dates are always a problem. Mostly historians have treated Chet as the 12th month of the solar Bikrami Calendar, while occasionally it has been treated as the first month. Even Dr. Ganda Singh in most cases has treated it as the 12th month, but in one instance he has definitely treated it as the first month. If we consider Chet as the 12th month of 1752 Bikrami then the converted date would be Thursday, 19 March, 1696 CE; but, if we treat it as the first month of the year, then the converted date is Wednesday, 20 March, 1695 CE.)

7. Is there any evidence that shows that British introduced Dasam Granth to Strip the Sikhs of the spirit of independence as Sikh nation?.

³² Dr.Harbhajan Singh “ਸ਼੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸੰਬੰਧੀ ਡਾ. ਜਸਬੀਰ ਸਿੰਘ ਮਾਨ ਦੇ ਸੰਦੇਹਾਂ ਦਾ” www.patshi.com

Achievements of the Britishers by introducing and promoting Dasam Granth through Nirmalas and shahids in Punjab Early 19th Century by Vedantization of Sikhism.

- Able to create an ideological rift between the Sikhs
- Decreased the influence of Guru Granth Sahib
- Fall of Maharaja Ranjit Singh kingdom. (Political Territorial gain and finishing the barrier between rest of India and central Asia)
- Punjab became a new field for Christian missionaries and total of 44 new missions came in Punjab after the fall of Sikh kingdom. Only Lothian Mission was opened in 1834CE.
- Christian's missions total 44, American Presbyterian–16, Church of England–7, American United Presbyterian–11, Church of Scotland–3, New Zealand Presbyterian–2, Methodist Church Southern Asia–6
- Duleep Singh, Last Sikh King, baptized to Christianity in 1853CE. & Raja Harman Singh s/o Randhir Singh of Kapurthala in late eighteen sixties.
- In First census 1855CE report after Britishers took over Punjab Sikhs were included among Hindus which confirms the plan to finish the spirit of independence as Sikh nation. Although they signed many Anglo-Sikh treaties with Sikhs as a separate independent Nation from 1803CE onwards³³

Read Lord Dalhousie, Governor General of India Statements of Sikh Nation in 1848 and 1849³⁴

³³ *The Anglo Sikh Wars* by Karnail Singh, Published by Institute of Sikh Studies

³⁴ Gurmit Singh ;*History of Sikh Struggles* Volume I, page 47, Atlantic Publishers)

British recognised the Sikh Nation repeatedly in their official references and treaties. Lord Dalhousie, Governor General of India, in 1848 in a highly inflammatory speech had remarked :

“Unwarned, by precedent, uninfluenced by example, the Sikh Nation has called for war, and on my word, Sirs, they shall have it with a vengeance.”

“There never will be peace in Punjab so long as its people are allowed to retain the means and opportunity of making War. There never can be now any guarantee for the tranquillity of India until we shall have effected the entire subjection of the Sikh people and destroyed its power as an independent nation.”

8. Tribhangi chhands in Sri Akal Ustat

All the authors who have written on the issue of Dasam Granth's authenticity has by consensus agreed that Akal Ustat is the composition of Guru Gobind Singh because it conveys the message that Waheguru/God is the Perfect, Omnipotent, Omniscient Lord who treats everybody alike. He is All Pervading. He is the Creator, The Preserver and the Destroyer. But many authors disagree and have given the opinion that Chhands 201-230 are out of context and are not in line with the main theme of Akal Ustat. While chhands 201-210 are questions without answers and chhands 211-230 are clearly in praise of Chandi/devi and thus promotes worship of goddess.

Randhir Singh Published his Shabad Moorat (Dasvay Patshah Da Ithas) Page 27 gives the idea that Atma Ram in chhand 201 of Akal Ustat could be a person. **ਓਕ ਸਮੇ ਸ੍ਰੀ ਆਤਮਾ ਉਚਰਿਓ ਮਤਿ ਸਿਓ ਬੈਨ** Randhir Singh translates it Sri Atma Ram uchrio in chhand 201 as “Guru Sahib dey apney sudh man (SuDmn), Ja Shardalu Sikh (SrdwlU isK ny svwl auTwieAw) Ney Eh Swal Uthya....”. (**ਉਚਰਿਓ**) means words coming from a mouth. Then he answers the question of 201 chhand in Chhand 231. Randhir Singh also reads that chhands of Akal Ustat, 11-200 and chhand 201 onwards and Initial 10 chaupées were not written in one time but in different years. Who wrote it?. Read Kahan Singh Nabha below. As discussed above in “Sketch of the Sikhs” by Malcolm, Atma Ram is responsible for distorting the Sikh concept / Mode of Baptism, Khandey the pahul and the creation of Khalsa. It is quite possible that such a Nirmala who helped Malcolm could cause distortion in doctrinal frame work of Akal Ustat as well. Word SRI in

Hindi or Punjabi may refer to a Person or Mister. Atma can be a name of a person or can be used for soul. Word uchrio alludes to a person who is very much alive and is speaking (words coming from a mouth). As the questions rose in 201-210 has no answers then 211-230 reads praise of Devi / Chandi. Bhai Kahn Singh Nabha on this issue says that chhands 201-210 are questions therefore answers must be searched out. Obviously, Chhand 211-230 Dhirag tribhangi Chands are not part of Akal ustat. He gave the evidence by quoting an entry kapardan (kpridn)³⁵ that Pundit Ram Krishan authored “Bhagwati Padye Push Panjal” which is very old, contains 30 tribhangi chhands and their independent translation is found in twenty tribhangi chhands of Akal Ustat. He writes the end line of Chaand 211 in Gurumukhi and then quotes the Dev Nagri version of the original chands refers to Kapardan entry in Mahan Kosh.

Read the English Translation of end lines of each Chhand (210-230) praising Chandi/Devi By Piara Singh Sandhu³⁶

Hail to you, O annihilator of Mahikhasura (resembling a buffalo) demon, O Displayer of knot of glamorous hair on your head and O Canopy (aegis) of the world. 1||211

Greeting to the Murderer of Mahikhasur (a demon resembling a buffalo), the Displayer of knot of glamorous hair on the head and the primeval force. 2||212

Hail, O hail! The Chopper of Mahikhasur, the Displayer of glamorous hair knot on your head and the Victor over demons. 3||213

Hail, hail O Trampler of demon Mahikhasur, who pervades the earth, sky and underworld, above and below. 4||214

Hail to you, O Trampler of Mahikha demon, destroyer of sins and architect of righteousness. 5||215

Hail to you, O slayer of Mahikhasur throughout the earth, sky, infernal regions and waters. 6||216

Hail to you, O slayer of Mahikhasur, you uproot illusion and are an emblem of religion. 7||217

Hail to you (O Chandi) you are the trampler of Mahikhasur, Primeval virgin and master of profound habits. 8||218

Greetings to you! O Inhabitant of sundry environments, air, infernal regions, sky and fire inclusive. 9||219

Hail! O weilder of weapons, primeval, countless, extremely profound and dauntless. 10||220

Hail! O, Hewer of demon named Rakat Bij, cleaver of demon Sumbh and ripper of demon Nisumbh. 11||221

Hail! O the crusher of Mahikhasur, the pristine, originless, immeasurable and towering goddess. (12) (222)

³⁵ See entry Kapardan ; Page 295 *Mahan Kosh* – Bhai Kahan Singh Nabha, 1997, published by National Book Shop, New Delhi

³⁶ *Selections from Sri Dasam Granth*, Two Volumes by Piara Singh Sandhu, Published by Singh Brothers, 2004

Hail! O slayer of demon Mahikhasur, cleaver of demon Chanda and the Primal Bestower of Knowledge to the ignorant. 13||223

Hail! O Trampler of buffalo-faced demon Mahikha; and O Proficient in an illimitable progress since the origin of the world and the beginning of ages. 14||224

Hail! O the slayer of demon Mahikhasur, destroyer of the world and creator of the Universe. 15||225

Hail! O Trampler of the demon Mahikhasur and the master of the most profound temperament since the beginning of the Universe and time. 16||226

Greetings to you, O slayer of Mahikhasur demon, circumambulator of holymen, and killer of the depraved. 17||227

Hail and long live, O murderer of Mahikha demon and proprietress of similar doctrine since the beginning of the Universe and prior to the ages. 18||228

Hail and long live; O, (Durga) crusher of demon Mahikhasur (buffalo-faced), destroyer of Dhumar Lochan demon and primal legend! 19||229

Hail and long live O, annihilator of Mahikhasura (buffalo-faced) demon! The Primordial and Countless (goddess); your story is endless. 20||230

Bhai Kahn Singh Nabha on this issue says that chhands 201-210 are questions therefore answers must be searched out. Obviously, Chhand 211-230 Dhirag tribhangi Chands are not part of Akal ustat. He gave the evidence by quoting an entry kapardan (kpridn)³⁷ that Pundit Ram Krishan authored “Bhagwati Padye Push Panjal” which is very old, contains 30 tribhangi chhands and their independent translation is found in twenty tribhangi chhands of Akal Ustat. He writes the end line of Chaand 211 in Gurumukhi and then quotes the Dev Nagri version of the original chaands refer to Kapardan entry in Mahan Kos³⁸. I am quoting here the source entry so that the readers can decide on the issue themselves.

³⁷ See entry Kapardan ; Page 295 *Mahan Kosh* – Bhai Kahan Singh Nabha, 1997, published by National Book Shop, New Delhi

³⁸ *ibid*

ਕਪਰਦਿਨ }
 ਕਪਰਦਿਨੀ }
 ਕਪਰਦੀ }

ਸ੍ਰੀ. ਕਾਦਿਨ. ਵਿ—ਜਟਾਸੂਟ ਵਾਲਾ,
 ਦੇਖੋ, ਕਪਰਦ। ੨ ਕਪਦਿਨੀ,
 ਸਿਰ ਪੁਰ ਜੁੜੇ ਵਾਲੀ, ਜੂੜਾ ਰੱਖਣ
 ਵਾਲੀ, “ਜੈ ਜੈ ਹੋਸੀ ਮਹਿਕਾਸੁਰ
 ਮਰਦਨਿ ਰੈਮਕਪਰਦਿਨਿ ਛਤ੍ਰਛਿਤ੍ਰੇ.” (ਅਕਾਲ) *

* ਪੰਜਵੇਂ ਵਾਹਿਗੁਰੂ ਦੇ ਹਵਾਲੇ “ਭਗਤੀ ਪਦ
 ਪੁਸ਼ਪਾਕਸ਼ ਸੰਤੋਹ” ਛਤ੍ਰਛਿਤ੍ਰੇ ਪੁਰਾਣਾ ਹੈ, ਜਿਸ ਦੇ ੩੦ ਚਿੰਨ੍ਹਾਂ ਦੇ
 ਹਨ, ਜਿਸ ਦੇ ਸ਼ੁਰੂਤ ਛਤ੍ਰਛਿਤ੍ਰੇ ੨੦ ਚਿੰਨ੍ਹਾਂ ਦੇ ਹਨ ਜਿੰਨ੍ਹਾਂ
 ਅਕਾਲਉਸਤੀ ਦੇ ਪਾਠ ਹੈ, ਜੋ ਲੇਖਕਪੁਸ਼ਪ ਨਾਲ ਦੂਜੇ
 ਚਿੰਨ੍ਹਾਂ ਵਿੱਚ ਨਹੀਂ ਲਿਖਿਆ ਗਿਆ, ਪਾਠਕ ਦੇ ਸਾਹਮਣੇ
 ਹਿੱਸੇ ਦੇ ਅਕਾਲਉਸਤੀ ਦੇ ਛਤ੍ਰ ਪਾਠ ਲਿਖਦੇ ਹਨ—
 “ਅਕਾਲਉਸਤ ਮਰਦਨਿ ਚੰਡ ਚੰਡਕਨਿ ਦਾਨਕ ਅਦਨਿ ਛਿਡਾਜਬਧੇ,
 ਅਰਧਾਭਿਚਾਰਣਿ ਦੁਰਲਾਭ ਧਾਰਣਿ ਅਨੁਲ ਅਨੁਦਰਿ ਧਰਮੁਨੇ,
 ਦੁਮੁਖ ਵਿਦੁਸਨਿ ਮੰਦਿਰਉਸਤਿ ਸੰਤ ਨਿਪਾਤ ਨਿਸੰਤ ਅੰ,
 ਜੈ ਜੈ ਹੋਸੀ ਮਹਿਕਾਸੁਰ ਮਰਦਨਿ ਰੈਮਕਪਰਦਿਨਿ ਛਤ੍ਰਛਿਤ੍ਰੇ.” (ਅਕਾਲ)
 ਹੁਣ ਕਾ ਬਾਧਿਨਿ ਦੁਖੰ ਬਾਧਿਨਿ ਦੁਖੰ ਸਾਧਿਨਿ ਦੁਖੰ ॥੨੨॥
 ਅਧਿਨਿਤ੍ਰਯੁਕਤਿ ਸਾਧ ਨਿਰਾਕੁਲ ਪੁਸ਼ਪਲੋਚਨ ਪੁਸ਼ਪ ਹੁਨੇ ।
 ਸਮੁਦ੍ਰਵਿਸ਼ੋਭਿਤਿ ਸ਼ੋਭਿਤਥੀਤਿ ਸਮੁਦ੍ਰਵਸ਼ੋਭਿਤਥੀਤਿ ।
 ਸਿਖ ਸਿਖ ਸੁਖ ਨਿਸੁਖ ਸਭਾਦ੍ਰਵ ਤਪਿਤਿ ਸੁਤਪਿਸ਼ਾਚਪੇ ।
 ਕਾਕਾਕਾਕੇ ਸਹਿਜਾਤਾ ਕਾਦਿਨਿ ਰਮਕਪਰਦਿਨਿ ਛਤ੍ਰਛਿਤ੍ਰੇ ॥੨੩॥

All the authors who have written on the issue of Dasam Granth's authenticity have by consensus agreed that Akal Ustat is the composition of Guru Gobind Singh because it conveys the message that Waheguru/God is the Perfect, Omnipotent, Omniscient Lord who treats everybody alike. He is All Pervading. He is the Creator, The Preserver and the Destroyer. But many authors disagree and have given the opinion that Chhands 201-230 are out of context and are not in line with the main theme of Akal Ustat. While chhands 201-210 are questions without answers and chhands 211-230 are clearly in praise of Chandi/devi and thus promotes worship of goddess. All these Chhands eulogize Devi Bhagauti. After above review readers can decide themselves how these Chhands are out of line and are against the concept of one God in rest of the composition of Akal Ustat. We find that Atma Ram misguided Malcolm on the mode of Sikh Baptism / khandey the Pahul with 5 weapons rather than 5 kakkars. He also misguides Malcolm that “Guru Govind

was initiated on Friday the 8th month of B'hadra in the samat 1753 (1696CE) and on that day his great work, the Dasma Padshah Ka Granth, or book of the tenth king was completed" which was actually the date of completion of chritropakhyan. If the account of Malcolm is true then it is highly probable that Atma Ram who assisted Malcolm can add tribhangi chhand in praise of Chandi/Devi in Sri Akal ustit from source confirmed by Kahn Singh Nabha as above.

Read Prof. Gurnam Kaur's two Papers.1. **The Doctrinal inconsistencies in Dasam Granth: In relation to Avtarhood (Part I). Click on**

[http://www.globalsikhstudies.net/pdf/Gunam kaur Part I The Doctrinal inconsistencies in Dasam Granth.pdf](http://www.globalsikhstudies.net/pdf/Gunam%20kaur%20Part%20I%20The%20Doctrinal%20inconsistencies%20in%20Dasam%20Granth.pdf)

2. The Doctrinal inconsistencies in Dasam Granth. In relation to Devi Pooja, Shaster as Pir, Anti-long hair, intoxicants and woman (Part II):

click on <http://www.globalsikhstudies.net/pdf/Gurnam%20Kaur%20Part%20II%20The%20Doctrinal%20inconsistencies%20in%20Dasam%20Granth.pdf>

3. Read also Dr. Kulwinder Singh Bajwa's paper on authorship of Krishan avtar. Click on <http://www.globalsikhstudies.net/pdf/Kulwinder%20Singh%20Bajwa%20One%20thought.pdf>

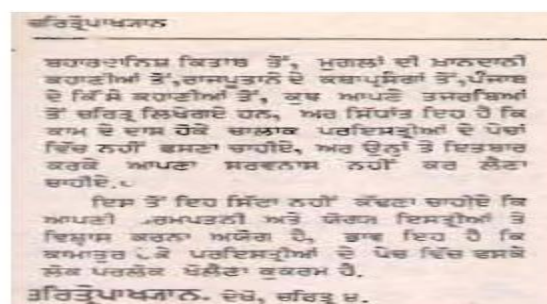
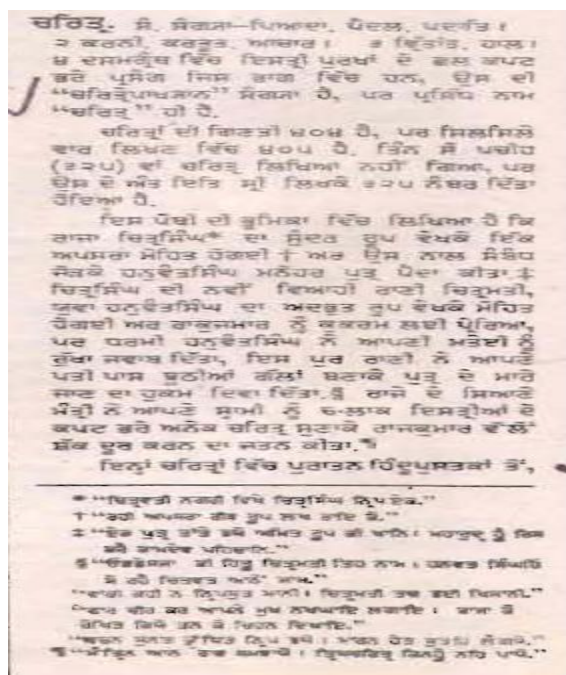
9. No Evidence indicating that at Akal Takhat passed *Gurmattas* in the presence of Two Granths in any 18th century European or Indian writings.

Malcolm, no doubt in 1810 writes that Akal Taka passed *Gurmattas* in the presence of Two Granths. But evidence shows that over 30 Europeans wrote about Sikhs in 18th century prior to Malcolm who wrote in their accounts that only Guru Granth is revered by Sikhs and fail to mention this important practice in Sikh Panth. Why Dasam Granth is absent in their accounts of the 18th Century? Malcolm came to Punjab in 1805 AD and went up to Beas River(40 miles away from Amritsar) with Sikh Chief Bhag Singh. He never witnessed any such event himself nor he quotes any European or Indian sources which indicate Gurmatas passed at Sri Akal takhat in presence of two Granth or even there was any parallel tradition in 18th century. What is the basis of his statement based on any historical evidence?

10.KAHN SINGH NABHA OPINION ON CHRIROPAKHYAN

Please read below Nabha,s entry of chritropakhyan in Mahan Kosh which reads that these are stories taken from here and there including Puratan Hindu books, Persian books such as Bahar

Danish,Mughal family stories,Kathha Parsang of Rajasthan,Kisey and kahanian from Punjab,few personal experiences.³⁹

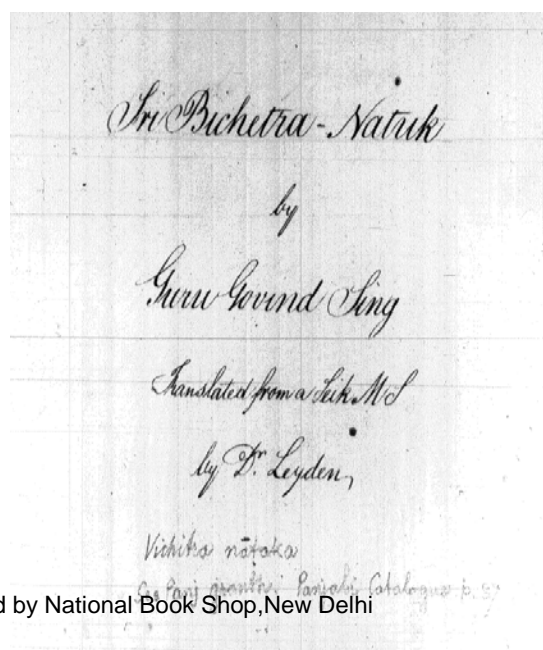


Entry Charitar Pakhyan from Mahan Kosh by Kahan Singh Nabha, pg. 458 and 459

11. Britishers/Malcolm account preferred Bachitar Natak over Guru Granth Sahib in Late 18th century?

Malcolm confesses in his Sketch that he obtained only copy of Guru Granth Sahib Ji from Punjab, Evidence from British library reveals they J.Leyden has with him GGS Manuscript MSS Panj.D2 written in 18th century. Why Malcolm and Dr.Leydon gave preference for translation of Bachiter Natak over Guru Granth Sahib Ji (which they confirm to have in their possession at the time) in order to write the Sketch of the Sikhs. Over 30 Europeans knew that that Sikh revere Guru Granth Sahib Ji only and wrote about it in their 18th century accounts prior to Malcolm? Is it Coincidence or a plan?

Following Evidence shows Britishers showed more interest in Translating Bachitar Natak than Guru Granth Sahib as they started

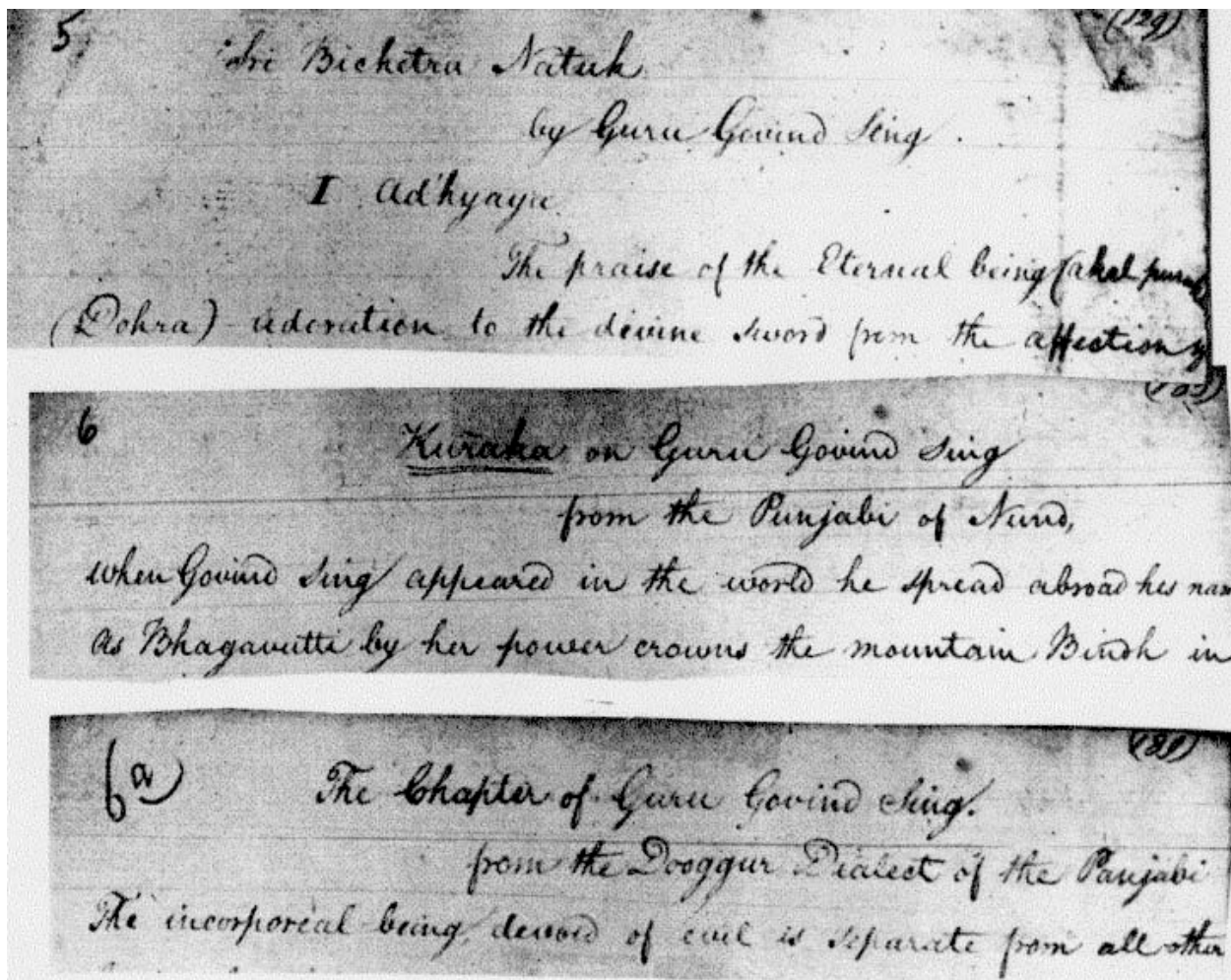


³⁹ Mahan Kosh – Bhai Kahan Singh Nabha, 1997, published by National Book Shop, New Delhi

showing their interest of advancing Into Punjab from 1803 onwards as Raja Bhag Singh of Jind Joined them In 1803.⁴⁰

- Translation of Sri Bachittar Natak by Guru Gobind Singh from a Sikh manuscript (no mention of any Dasam Granth). Page 125-182, first 3 folios blank
- Kurka on Guru Gobind Singh composed by Nand from punjabi dialect. Mentions first four Gurus, then Fifth Guru Arjan formed regulations of the sect (no mention of Aad Granth, Sixth Guru invoked three great deities (Brama, Vishnu and Shiva). Seventh Guru was like Krishna. After 8th Guru sect was divided into Ram Guru and Dhirmal. 9th Guru was like Bodh Avtar. Then came Mighty Guru grasper of seymiter. Pages from 185 -188
- The chapter of Guru Gobind Singh from Dogger dialect of Punjabi starts with Avtars and ends with story of Guru Gobind Singh fight with Hill Rajas and Khans and in the end fleeing to Chamkor at midnight covering his face from shame. Page 189-202
- Ram Kali 10th Patshai having 11 Pauris only (1-7,15,17,19,20) which have been later on converted into Var 41 of Bhai Gurdas with 28 Pauris. Missing 16th Pauri describing demolishing, temples, mosques & tombs by 10th guru (anti Hindu & Anti-muslim Missing as cited by Malcolm. Everybody knows that during Guru Period there was animosity with Ruler Kings as they were oppressors. But there is n **List of Sikh Compositions Translated by John with General Muslim Population (Page 189 – Leyden and Used by Malcolm (MSS IOR EUR by McKenzie Volume 40 British Library**
- Bhagat Ratanavali from Punjabi account of pious personages starting with stories of Dru, Naradmuni, Prahlada, Rajajanak, Raja Harichandra, Krishna, Dropti, Pandavs, Jaidev, Namdev, Trilochan, Dhana Jat, Kuber, Indra, Robber Valmiki, Gobind Raj, ending in Krishna. Page 208 – 220
- Gian Ratanavali from Sikh dialect of Punjabi translating 1st var of Bhai Gurdas with 49 pauris. Pages 220 - 241

⁴⁰ See entry Bhag Singh; Page 911 *Mahan Kosh* – Bhai Kahan Singh Nabha, 1997, published by National Book Shop



Summary Of Malcolm Account

- **Malcolm admits that he was unable to get Dasima Padsha ka Granth from Punjab (He was Assisted By Raja Bhag Singh in Punjab) He gets the manuscript " now located in British Library cataloged as MSS Punjabi 5D the title page reads at the top marked in "Devnagri Dasmi Patshahi Ka Granth". Please note in late 18th century Patna city was part of State of West Bengal.**
- **Malcolm's account is inaccurate as he describes, "Guru Gobind Singh himself was initiated by five disciples on Friday 8th Bhadon BK 1753 (1696CE)" Wrong date for creation of khalsa.**
- **Malcolm indicates date of completion of Dasima Padsha Ka Granth on Friday 8th Bhadon BK 1753 (1696CE) although the internal evidence indicates Ram Avtar finished in BK 1755 (1698CE) and Zafarnama included in this volume will take the date of the document to BK 1763 (1706CE).**
- **Malcolm creates new evidence for Amrit ceremony with no historical authenticity, indicating use of five weapons, "a sword, a firelock, a bow and arrow, and a pike" instead of Five kakkars.**

- Malcolm accounts create Sectarian divisions by dividing Sikhs into Khalsa Sikhs and Nanak Sutrās, divisions among Sikh Misal Sardars by creating a wedge between them and Ranjit Singh.
- Dr. Surinder Singh Kohli⁴¹ does not consider Malcolm account reliable read page 80-81 foot Note by John Malcolm “The violent contests of the Sikhs are mentioned by most of their writers; and, though they disagree in their accounts, they all represent Tej Bahadur, as falling the innocent sacrifice of Muhammadan despotism and intolerance; which from the evidence of all respectable contemporary Muhammadan authors, would appear not to be the fact. Tej Bahadur, agreeable to them, provoked his execution by a series of crimes, having joined with a Moslem Fakir, of the name of Hafiz-ud-Din, collecting a number of armed mendicants and having committed with that body the most violent depredations on the peaceable inhabitants of the Punjab. The author of Seir Mutakherin says he was in consequence of these excesses, put to death at Gwalior, and his body cut into four quarters, one of which was hung up at the gate of the fortress”.

Cunningham is completely accurate in giving his views regarding the “Sketch of the Sikhs” as an inaccurate historical account on Sikhs written by Malcolm as mentioned above. Britishers invited EARNEST TRUMP in 1870CE for Guru Granth Sahib why not early?

ISSUE OF MALCOLM QUOTING GURDAS BHALLA WHO died 1636AD PROMOTING GURUGOBIND SINGH JI Who was Born 1666A.D. in his book published in 1810AD. Did Hindu temple or Mosques destroyed by Guru Gobind Singh Ji between 1699 -1708?

190 SKETCH OF THE SIKHS.

Hindú mythology, related in his own way; but abounds in accounts of the battles which he fought, and of the actions which were performed by the most valiant of his followers. Courage is, throughout this work, placed above every other virtue; and Góvind, like Muhammed, makes martyrdom for the faith which he taught, the shortest and most certain road to honour in this world, and eternal happiness in the future. The opinion which the Sikhs entertain of Góvind will be best collected from their most esteemed authors.

“Gúrú Góvind Singh,” one* of those writers states, “appeared as the tenth Avatár. He meditated on the Creator himself, invisible, eternal, and incomprehensible. He established the Khálsa, his own sect, and, by exhibiting singular energy, leaving the hair on his head, and seizing the scimitar, he smote every

* B’hai Gúrú Dás Bhalé.

192 SKETCH OF THE SIKHS.

“O Sat Gúrú! there is no dispeller of danger.”—Having seized and displayed his sword, no person could resist his might.”

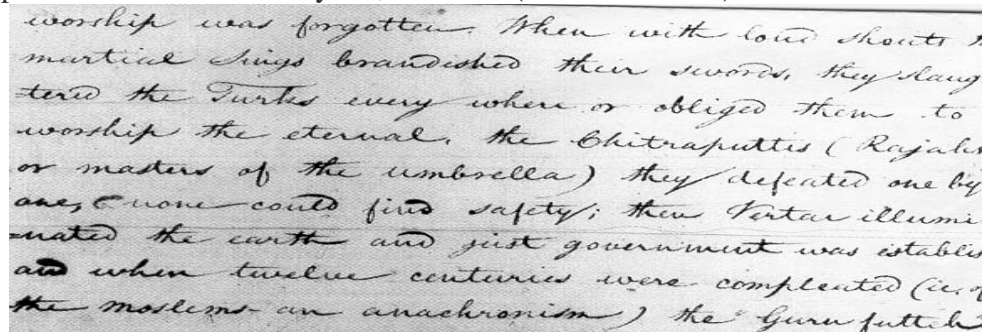
The same author, in a subsequent passage, gives a very characteristic account of that spirit of hostility which the religion of Gúrú Góvind breathed against the Muhammedans; and of the manner in which it treated those sacred writings, upon which most of the established usages of Hindús are grounded.

“By the command of the Eternal, the great Gúrú disseminated the true knowledge. Full of strength and courage, he successfully established the Khálsa (or state). Thus, at once founding the sect of Singh, he struck the whole world with awe: overturning temples and sacred places, tombs and mosques, he levelled them all with the plain: rejecting the Védas, the Puráns, the six Sástras, and the Korán; he abolished the cry of

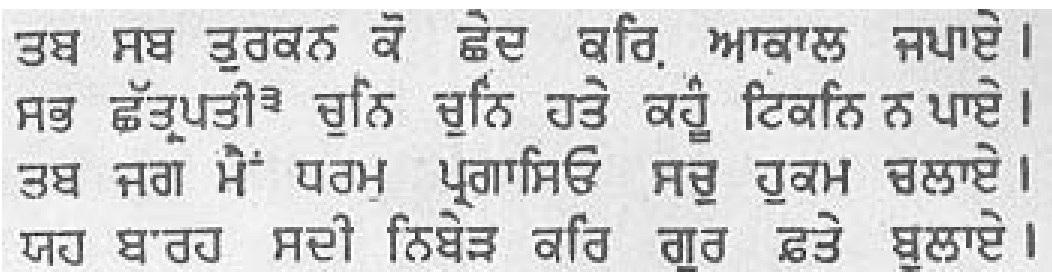
⁴¹ *The Sword and the Spirit* – Dr. Surinder Singh Kohli, pgs. 66-71, published by National Book Shop, New Delhi, 27, Punjab on the eve of First Sikh War – by Dr. Hari Ram Gupta, pg. 203, Published by Punjabi University Chandigarh

Everybody knows that Gurdas Bhalla died during the time of 6th Guru. How Malcolm account can report him writing about Guru Gobind Singh? Malcolm never knew Gurumukhi. Leyden's translation used by him reads "when 12 centuries of completed". See below Leyden's manuscript translation evidence.

Evidence shows that this VAR was written after 1786AD. 19th Pauri of Gurdas Var 41 was Written after Oct. 23, 1786(when 12 centuries of Hijri completed **ਯਹ ਬਾਰਹ ਸਦੀ ਨਿਬੇੜ ਕਰ**).Bhai Vir Singh's opinion about this being written by the writer of Sarab Lo Granth. It is also noted in Leyden,s translation. Readers are advivesed to read varan "Bhai Gurdas Steek" by Bhai Vir Singh page 636-650 . But as this 19th Pauri is found in Ledon,s translation British angle need to be explored why Malcolm used GURdas Bhalla reference in relation to Guru Gobind singh as Gurdas Bhalla Died in 1636AD during time of 6th GuruJi.As Evidence of translation of 19th pauri of var found in Leyden,s work in (MSS IOR EUR)



worship was forgotten. Then with loud shouts & martial sings brandished their swords, they slayed the Turkes every where or obliged them to worship the eternal, the Chitraputtis (Rajahs or masters of the umbrells) they defeated one by one, & none could find safety; then Fortae illumined the earth and just government was established and when twelve centuries were completed (as the moslems an anachronism) the Gurmukhi



ਤਬ ਸਬ ਤੁਰਕਨ ਕੋ ਛੇਦ ਕਰਿ ਆਕਾਲ ਜਪਾਏ ।
ਸਭ ਛੱਤ੍ਰਪਤੀ ਚੁਨਿ ਚੁਨਿ ਹਤੇ ਕਹੂੰ ਟਿਕਨਿ ਨ ਪਾਏ ।
ਤਬ ਜਗ ਮੈਂ ਧਰਮ ਪ੍ਰਗਾਸਿਓ ਸਚੁ ਹੁਕਮ ਚਲਾਏ ।
ਯਹ ਬਾਰਹ ਸਦੀ ਨਿਬੇੜ ਕਰਿ ਗੁਰ ਫਤੇ ਬੁਲਾਏ ।

12. Who wrote and installed Dev Nagri Dasam Granth in February 1847 in Lahore Darbar after Sikhs lost Anglo Sikh war and Britishers become Dictator in Punjab In December 1846?

This manuscript was donated to British library By Pandit Radha Krishna per catalogue of Punjabi and Sindhi manuscripts in the India Office Library; compiled by Shackle, London 1977. The note in the manuscript by commissioner and superintendent says it was sent to Paris exhibition Society by Pundit Radha Krishna in July 1856CE.

Please Note Paris Imperial exhibition was held in Paris between 15th may-15th November 1855. No Imperil Exhibition held in Paris in 1856. How it can be sent from Punjab India in July 1856 after the exhibition is over?

1. For 1855 Paris exhibition details click on

<http://www.google.com/search?q=Imperial+exhibition+paris+1855&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a>

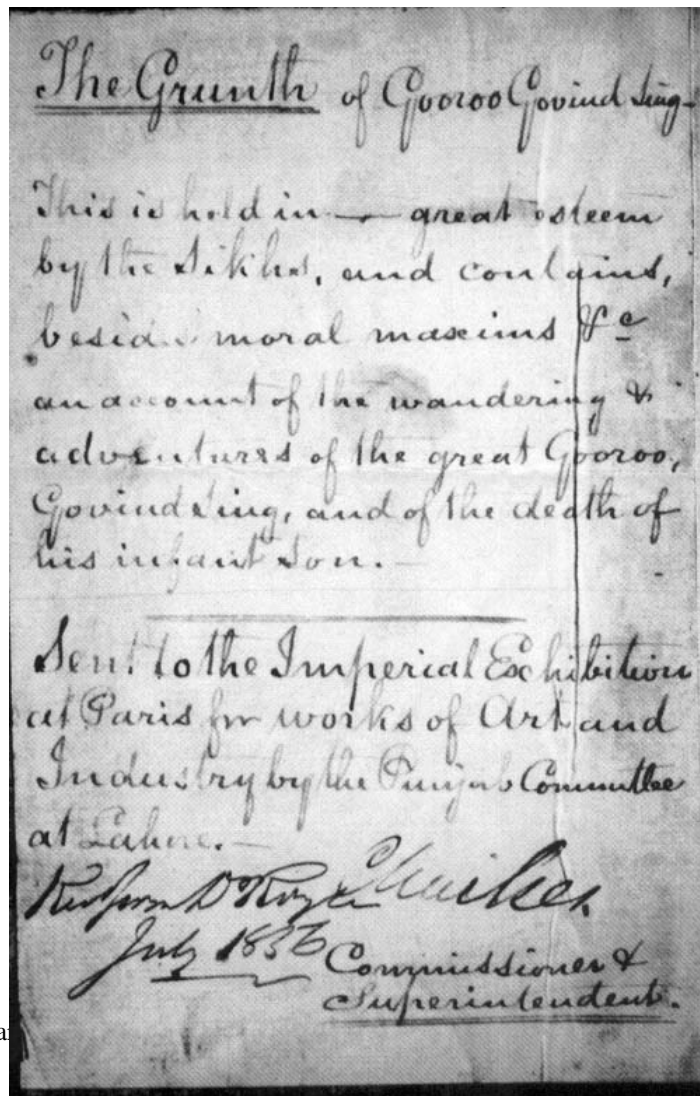
2. Dates of Significant Imperial exhibitions held between 1851-1893 are as follows; London 1851CE, Paris 1855CE, London 1862CE, Paris 1867CE, Vienna 1873CE. For details click on.

http://recollections.nma.gov.au/ejournal_library/attachments/volume_3_number_1/table_1_significant_exhibitions/files/26489/Colonial%20exhibitions_Table%201.pdf

This manuscript was written and completed in Feb 1847. Note written in July 1856CE says it was for Paris exhibition which already finished in Nov of 1855. But First Imperial exhibition was held in London in 1851. If this manuscript was written for Imperial Exhibition why it was not sent to LONDON Imperial Exhibition in 1851? After 4 years when it was written?

MSS Punjabi D6 (date written) February 1847CE. bears a note from the Commissioner, "In conformity to the orders of the Governor General of India this volume named 'The Granth Sahib' published by Gooro Gobind Singh the founder of the Sikh faith, is hereby presented to the Paris Exhibition Society by Pundit Radha Kristin, Ecclesiastical Councilor to His Highness the late Maharajah Runlet Singh) Gurumukhi EK Onkar is changed to OM in Devnagri in this manuscript. Read the Note from Manuscript below. Why Governor General of India will give such order in Feb 1847 approving Gooro Gobind Singh the founder of the Sikh faith?

Radha Krishin, Sanskrit Scholar was a teacher of Raja Hira Singh then Duleep Singh, his father was Pandit MADHUSUDHAN head priest of court of Maharaja Ranjit Singh & chief of Charities department (1808CE till annexation). His Grandfather was Pandit Brij Lal also held a post of court pundit under Ranjit Singh⁴². Such intelligent person with background from father and Grandfather as court pundit should know the Difference SGGS and Dasam Granth. He certified the manuscript. WHY he certified Guru Gobind Singh as Founder of Sikh Faith? This DG was written in Devnagri in Punjab in Feb 1847 after Sikhs lost in Anglo Sikh war in 1846 and in December 1846 Bharowal treaty was written when Punjab totally came under control of Britishers. British resident at Lahore became an Absolute and sole

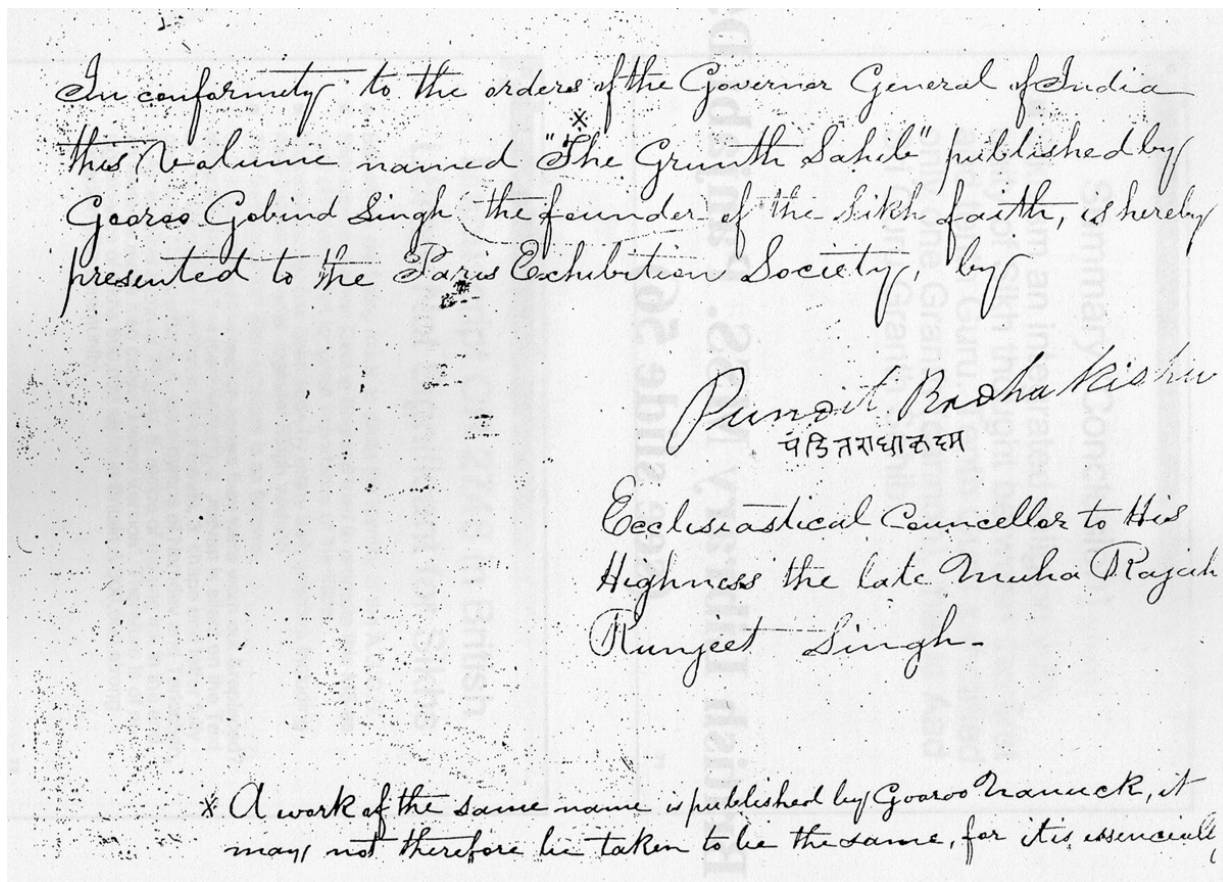


⁴²Hari Ram Gupta "Panjab On the Eve of First sikh wa

dictator in Punjab and Maharani Jind Kaur was incarcerated. Read three letters of Maharani Jind Kaur to British resident Mr. Lawrence published by Ganda Singh⁴³

Click

on <http://www.globalsikhstudies.net/pdf/Three%20letters%20of%20Rani%20Jindan.pdf>

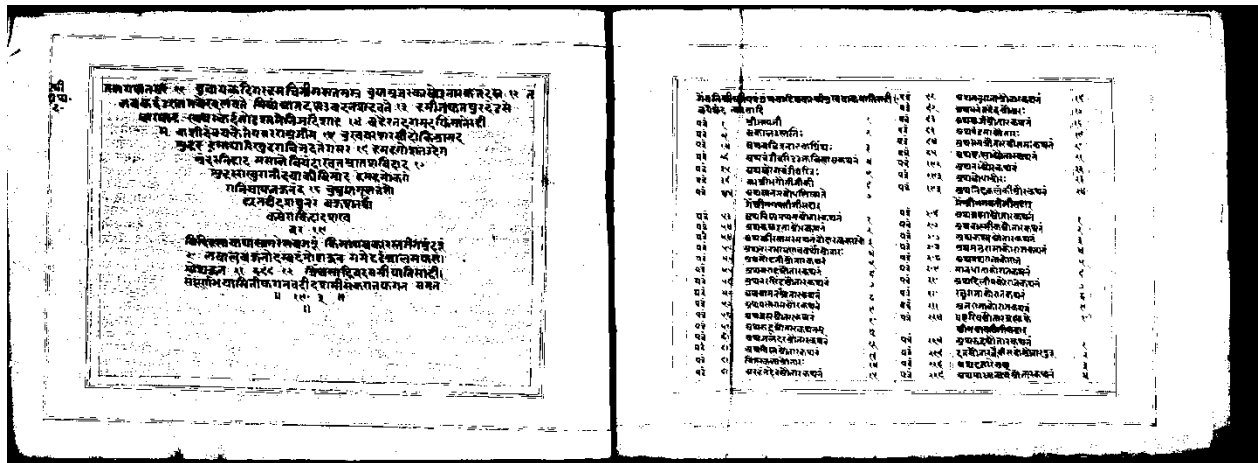


After Sikhs lost in Anglo-Sikh war Bharowal treaty was signed on Dec, 14th 1846. Punjab Virtually came under British Rule through Regency council headed by Treacherous Sardar Tej Singh who was elevated to Raja Tej Singh in 7th, Aug. 1847CE. For details of Bhairawal treaty⁴⁴ when Britishers became absolute masters/dictator of Punjab click on opinion of Bakhshish Singh Nijjar

<http://www.globalsikhstudies.net/pdf/Dec%2016th%201846%20Bhairawal%20Treaty.pdf>

⁴³ Dr. Ganda Singh, *Three letters of Rani Jindan to British Resident- The Khalsa & the Punjab* edited by Himadri Banerjee, 2002, India History Congress; Published by TULIKA Press,

⁴⁴ *Anglo-Sikh wars (1845-1846CE)* Dr. Bakhshish Singh Nijjar, K.B Publications, New delhi, 1976



In First census 1855CE report after Britishers took over Punjab Sikhs were included among Hindus⁴⁵ Why? It confirms their plan to finish the spirit of independence of Sikhs as a nation. Although they signed many Anglo-Sikh treaties with Sikhs as a separate independent Nation from 1803CE onwards. This evidence confirms again that the Britishers who gave more importance to Dasam Granth than Guru Granth Sahib Ji as soon as they became dictator of Punjab In December 1846.

13. Sri Guru Granth Sahib Ji is the sole canon sanctified and ordered by Guru Gobind Singh to follow and to accept it for any idea and concept of in Sikhism.

Guru Gobind Singh Ji ordered the Sikhs to accept Guru Granth Sahib as only living Guru after his demise in 1708 AD. This confirmed Sikh concept of Guru Panth and GURU Granth. Bani of S.G.G.S. is the sole Guru for Sikhs and a sole canon to accept any idea, concept, suggestion, and any writing. This is well documented in all Indian, Persian, and European contemporary and near contemporary sources. Sikh Nation has only One Granth (Sri Guru Granth sahib Ji), One Panth and One Guru Panth approved Rehat Maryada (1927-1945). Khalsa Panth is the only Sikh entity that is collectively authorized to make / accept any changes based upon the doctrines enshrined in S.G.G.S. acceptable to the Guru Panth as finalized by the 10th Guru before his demise on October, 1708 A.D. Sarbat khalsa from all over the world can be held now and any changes can be done by consensus only with Guidance from Shri Guru Granth Sahib Ji. Sikhism is an integrated religion with unity of Sikh thought between the first and tenth Guru. Based on history and textual evidence final standardization of guru granth sahib (damdami bir) was done at Damdama Sahib/sabo Talwandi 1706. Therefore Sikh Nation has only One Granth (Sri Guru Granth sahib Ji), One Panth and One Guru Panth approved Rehat Maryada (accepted in 1927-1945)

⁴⁵ Joginder singh "The census and Sikhs" Chapter 17, The khalsa over 300 years, 1999, published by Tulika ISBN 81-85229-12-0

14. Academic evidence of the start of Relapsing of Sikhism into Hinduism in 18th century Literature by Historian “Anil Chander Bannerji”. Evidence Of scattered compositions per Giani Gian Singh in literature of 18th century until 1783AD when they were compiled and inserted into certain other compositions.

Based on the evidence, Giani Gian Singh is very right when he says “ਜੋ ਅਬ ਗ੍ਰੰਥ ਦਸਮ ਗੁਰੂ ਕੇਰਾ॥ ਕਹਿਲਾਵਤ ਮਧ ਪੰਥ ਅਛੇਰਾ। ਗੁਰੂ ਕੇ ਸਮੇ ਬੀੜ ਨਹੀਂ ਤਾਂਕੀ॥ ਭਈ ਬਾਣੀਆਂ ਰਹੀ ਇਕਾਂਕੀ!” (The Granth that is now known as that of the 10th Guru. This Granth is regarded as the best in the Panth. There was no bir of this Granth during the time of the Guru. Banis remained scattered here and there). No Granth similar to the pattern of presently published Dasam Granth with all compositions in one Granth can be found prior to 1783 AD. Evidence confirms that British library Manuscript MSS Punjabi D5; 541 folios, Donated by “HT Colebrook” was published first time, with minor changes, by Sodhak Committee in 1900AD and is currently available in 1428 Pages as, 1. Dasam Sri Guru Granth Sahib Ji. Published by Jawahar Singh and Kirpal Singh, Amritsar, in two volumes, 2. Sri Dasam Granth Sahib Ji, published by Chatar Singh and Jeevan Singh, Amritsar, in two volumes. No such Dasam Granth with all the compositions is mentioned in the writings of Nand Lal (1695-1699AD) except Jaap Sahib Ji. Perchian Seva Das (1708) does not mention any Avtar Lila Granth, Samund Sagar Granth, Vidya Sagar Granth, Bachitar Natak Granth or Dasvin Patshahi Da Granth. *Sri Gur Sobha Granth (1711AD)* mention no composition or any Granth, Mehma Parkash-Vartik(1741AD-edited by Ganda Singh) as indicated by Dr. Kulwinder Singh Bajwa, mentions about Zafarnama without mentioning of any Hikyats & one quartet of Guru Gobind Singh Ji. Gurbilas Patshahi 10 by Koer Singh (1751AD) does not mentions of any Avtar Lila Granth, Samund Sagar Granth, Vidya Sagar Granth, Bachitar Natak Granth or Dasvin Patshahi Da Granth. Mention of Avtar Lila Granth, Samund Sagar Granth by Kesar singh Chhibar(1769/1779) chibar does not mention any Vidya Sagar Granth Chibar, Bachitar Natak Granth or Dasvin Patshahi Da Granth. Mehma *Prakash*(1776AD)mentions Bacitar Natak, Chaubis avtar,404 charitar translations done by court poets and prepared a granth named “Vidya Sagar Granth”.No mention of any Avtar Lila Granth, Samund sagar Granth, Bachitar Natak Granth or Dasvin Patshahi Da Granth

Based on the above mentioned historical documents or any other available evidence, we find that the so called “Dasam Granth” appeared first time under the name of “Dasvay Patshah Da Granth” in 1783 AD. It contains almost all the composition matching with the currently available Dasam Granth compiled by Sodhak Committee in 1900AD.

Story of Mehtab Singh and Sukha Singh entering Harminder Sahib on 11 August, 1740 is very True and well recorded: “When Massa Ranghar bent to feel the sacks, Mehtab Singh cut his head in a flash and put it in a sack after emptying it of the potsherds. Sukha Singh made short work of the company of Massa Ranghar. Having finished their work with the speed of lightening, the Singh’s mounted their horses and were out of sight in no time. By evening both the Singh’s reached Damdama Sahib”. As history indicates that before starting from Damdama Sahib in the first week of August, 1740 AD, Diwan was held in Damdama Sahib and Bhai Mani Singh’s Bir was discussed. Question arises, where is this Bir, what were its contents? Why Mehma Parkash-Vartik (1741AD-edited by Ganda Singh), Gurbilas Patshahi 10 by Koer Singh (1751 AD) are silent on any details of such Bir or the issue?

AC Banerjee's⁴⁶ academic evidence regarding the initiation of amalgamation of Sikhism into Hinduism in 18th century literature is very significant; and Giani Gian Singh is very correct. Evidence shows that published Dasam Granth appears to be the part of such a campaign. In 1783 AD many undated compositions with adulterations were put together along with some adulterated dated compositions from different compositions which may have been written during the times of Guru Gobind Singh by his court or other devoted poets. But no such composition, sanctified by Guru Gobind Singh Ji, can be found anywhere in the records during or after his times. Scholars must find the Bir which was discussed in early August 1740 AD at Diwan at Damdama Sahib, and the reason as to why Koer Singh and the author of Mehma Parkash is silent on this important historical event and evidence?

For details read the papers by Dr Sukhdyal Singh and Dr.Gurumel Singh Sidhu about the 18th century sources of Dasam Granth as noted below click on Links.

AC Bannerji in his book, *The Khalsa Raj* ⁽⁴⁴⁾ published by Abhinav publications in 1985-Page 51, correctly points out that, "During the last three decades of the 18th century, the central theme in the history of Sikhs is mutual struggle for ascendancy. The direct cause of this development was relaxation of the Afgan pressure. Foreign invasions always forge unity; but as soon as the invader withdraws, unity succumbs to the pressure of parochial interest. This is a common historical phenomenon, not an unusual turn of the course of history in the case of the Sikhs. Having virtually won the war of independence and then established the critical power practically the whole of the Punjab, the chiefs of the Misals abandoned the ideal of the commonwealth and looked upon themselves as political rivals rather than fighters for a common cause. The war of independence was inspired by Guru Gobind Singh's ideals. Gradually, those ideas were distorted and their purifying impact on the Sikh society became weaker. He insisted as the Guru Nanak had insisted, on the worship of one god and non-reorganization of different deities and incarcerations. This was forgotten and popular fancy pictured him as a worship of Debi or mother goddess. The legend appeared for the first time in Mehma Prakash (Vartak) written in return 1741AD and its full form in Bhai Sukha Singh,s Gurblas which was completed in 1797AD. The latter work represents the new trends, which had been developing in the Sikh Society during the 90 years following Guru Gobind Singh's death. Bhai Sukha Singh who lived at **Anandpur** and expounded **the GRANTH SAHIB at Keshgarh** believed that the guru, who had declared that he never "mediated on Krishan or Vishnu," actually performed a HOM and worshipped a Hindu goddess."

As noted by Anil Chander, AC Banerjee's evidence shows that Kesar Singh Chhibbar (1769/1779 AD) following foot prints of his father Gurbax Singh who wrote Rehatnama Bhai Chaupa Singh (1751AD) Brahmanised the Sikh religion from 1751AD onwards. Dr. Harbhajan Singh is trotting the same path without producing or quoting any authentic evidence of Dasam Granth or similar Granths in his book during that period except his concocted and ambiguous argument regarding the influence of *style and language* of Bachitar Natak on the

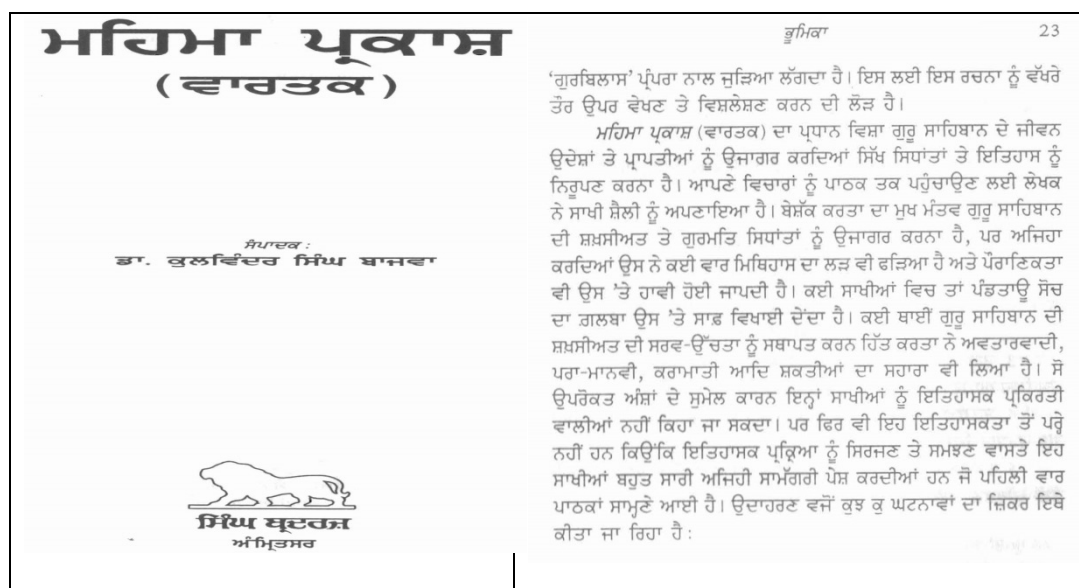
⁴⁶ AC BANNERJI book "The Khalsa Raj" published by Abhinav publications in 1985.page 51

writings of Sainapat (1711AD) and Koer singh (1751AD). Readers must note that Bachitar Natak is one composition containing only 471 Chhands out of a total of over 17,000 Chhands in presently Published Sri Dasam Granth.

Dr. Kulwinder Singh Bajwa who has Edited “Mehma Parkash Vartak” published By Singh Brothers, Amritsar, 2003 echoes the opinion of Anil Chander Bannerji about Brahminisation of Sikhism in 18th century Literature as noted in his introduction. Mehma Parkash-Vartik (1741AD- Ganda Singh) 120 sakhis in this account mentions about Zafarnama composition only without mention of any added Hikyats into it. There is also Mention of Quartet ਸੈਯਾ [[SWAYYA]] ਪਾਂਇ

ਗਰੇ ਜਬ ਤੇ ਤੁਮਰੇ ਤਬ ਤੇ ਕੇਉ ਆਖ ਤਰੇ ਨਹੀ ਆਨਿਯੋ ॥ ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ ਅਨੇਕ ਕਹੈ ਮਤਿ ਏਕ ਨ

ਮਾਨਿਯੋ ॥ No mention of any Avtar Lila Granth, Avtar Lila Granth, Samund Sagar Granth Granth, Vidya Sagar Granth, Bachitar Natak Granth or Dasvin Patshahi Da Granth.



1695-1600 AD: Writings of Nand Lal mentions of Jaap Sahib but no mention of any Avtar Lila Granth, Avtar Lila Granth, Samund Sagar Granth, Vidya Sagar Granth. Bachitar Natak Granth or Dasvin Patshahi Da Granth.

1708 AD: Perchian Seva Das (edited by Gurtej Singh & Kharak Singh IOSS, Chandigarh) mentions about Zafarnama without mentioning of any Hikyats. It also mentions the quartet

(ਸੈਯਾ)-SWAYYA): ਪਾਂਇ ਗਰੇ ਜਬ ਤੇ ਤੁਮਰੇ ਤਬ ਤੇ ਕੇਉ ਆਖ ਤਰੇ ਨਹੀ ਆਨਿਯੋ ॥ ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ

ਅਨੇਕ ਕਹੈ ਮਤਿ ਏਕ ਨ ਮਾਨਿਯੋ ॥ there is one sakhi which reads that the guru was against mythology.

Zafarnama composition in Sakhi 13 does not mention of any Hikyats along with it. Please read in detail as to by whom and when Hikyats were added to Zafarnama probably by a compiler of Dasam Granth. Read the original Gurumukhi text and English translation of the above quartet in the last Sakhi #50 in “Perchian Seva Das” 1708 AD.

ਆਗੇ ਸਾਖੀਆ ਦਸਵੇਂ ਮਹਲ ਕੀ ਤੁਰੀਆਂ

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕਾ ਕਾਰਨ ਹੋਆ ਦੇਖਿ ਕਰ ਸਿਖ ਲਗੇ ਰੁਦਨ ਕਰਣ। ਹੁਕਮ ਹੋਆ ਭਾਈ ਸਿਖੇ ਗੁਰੂ ਜੀ ਕਉ ਤਉ ਸੰਸਾਰ ਕਾ ਜੀਵਣ ਮਰਣ ਸਮਾਨ ਥਾ। ਜੀਵਦਿਆ ਭੀ ਉਹ ਨਿਰੰਕਾਰ ਸਰੂਪ ਬੇ ਅਰ ਸਹੀਰ ਕੇ ਛੁਟਿਆ ਭੀ ਉਹ ਨਿਰੰਕਾਰ ਸਰੂਪ ਹਉ। ਉਨ ਕਉ ਕਉ ਮੁਆ ਜਾਨ ਕਹਿ ਰੇਵੇਗਾ ਸੇ ਭੁਲੇਗਾ। ਤਾਂ ਸਿਖਾ ਗੁਰੂ ਕੇ ਬਚਨ ਪਾਇ ਰੁਦਨ ਛੱਡਿ ਦਿਤਾ। ਛਿਰਿ ਹੁਕਮੁ ਹੋਆ ਤੁਰਕਾ ਕਉ ਕੂੜਾ ਕਹਿ ਮਾਰਣਾ ਥਾ। ਸੇ ਅਥ ਤੁਰਕ ਕੂੜੇ ਹੋਇ ਚੁਕੇ ਹਉ। ਤੁਰਕੋ ਕੇ ਮਾਰਨੇ ਕੀ ਵਾਰੀ ਹਮਾਰੀ ਆਈ ਹੈ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਖ ਜੇ ਉਨਹੁ ਨੇ ਤਾਈ ਕੀਨੀ ਹੈ, ਗੁਰੂ ਉਹਨਾਂ ਕਾ ਕੋਈ ਦੇਸੁ ਨ ਮਾਹਿਆ ਥਾ, ਕੋਈ ਉਨਕਾ ਪੁਨ ਨਹੀ ਕੀਆ ਥਾ। ਅਪਨੇ ਪੰਥ ਕਾ ਪਖ ਕਰਕੇ ਉਨਹੁ ਨੇ ਤਾਈ ਕੀਨ ਹੈ, ਸੇ ਉਨਹੁ ਨੇ ਇਹ ਅਨੀਤ ਕੀਨੀ ਹੈ। ਇਸੀ ਤੇ ਤੁਰਕ ਕੂੜੇ ਹੋਇ ਚੁਕੇ ਹੋਨ। ਐਸੇ ਗਿਆਨੀਅਨੁ ਪੁਰਖਸੁ ਸਾਖ ਤਾਈ ਕਰਨੀ। ਉਨਹੁਨੇ ਆਪਣਾ ਹੀ ਘਾਤ ਕੀਨਾ ਹੈ। ਤੁਰਕਾ ਕਉ ਕੂੜਾ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਕੀਆ ਹੈ। ਅਰਮਾਰਉਗਾ ਮੈ ਇਨ ਕਉ। ਬਹੁਤਿ ਕਛ ਕਾਲ ਬੀਤਾ। ਤਬ ਖਾਲਸੇ ਕਉ ਹੁਕਮੁ ਹੋਆ ਜੇ ਚਲੇ ਖਾਲਸਾ ਜੀ ਤੁਰਕ ਸਾਖ ਜੁਪ ਕਰੀਏ ਅਰ ਤੁਰਕ ਕਉ ਮਾਰੀਐ। ਤਬ ਖਾਲਸੇ ਕਹਿਆ ਸਚੇ ਪਾਤਿਸਾਹ ਤੁਰਕ ਮਰਾ ਬੁਰਾ ਹੈ ਅਰ ਤੁਰਕ ਸਾਖ ਦਸ ਲਖ ਘੋੜਾ ਚੜਤਾ ਹੈ। ਆਗੇ ਜਿਉ ਰਜਾਹਿ। ਫਿਰ ਇਹ ਹੁਕਮ ਹੋਆ ਜੇ ਭਲਾ ਇਉ ਕਰਤੇ ਹੋ ਜੇ ਖਤ ਲਿਖ ਕੇ ਤੁਰਕ ਕਉ ਮਾਰਤੇ ਹੋ। ਹਮਾਰਾ ਖਤ ਪੜਕਰ ਮਰ ਜਾਵੇਗਾ। ਤਬ ਖਾਲਸੇ ਕਹਿਆ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂੰ ਕਰਨ ਕਾਰਨ ਹਉ। ਜਿਉ ਤੇ ਭਾਵੈ ਤਿਉ ਹੀ ਕਰੀਐ। ਤਬ ਗੁਰੂ ਬਾਬੇ ਨਰਿੰਗ ਸਾਹੀਬੀ ਓਰਿ ਖਤ ਲਿਖਿਆ। ਖਤ ਕਾ ਨਾਮ ਜਫਰਨਾਮਾ ਰਾਖਿਆ, ਅਰ ਬਡੇ ਬਿਸਥਾਰ ਕਾ ਲਿਖਿਆ ਪਰ ਈਹਾ ਕਛ ਬੀਜ ਮਾਤਰ ਕਹਤੇ ਹੋ। ਉਸ ਖਤ ਮਹਿ ਕੋਤੇ ਫਰਦ ਲਿਖੇ। ਕੋਤੀਆ ਰੁਬਾਈਆ ਲਿਖੀਆ ਕੋਤੀਆ ਬਾਦਸਾਹ ਕੀਆ ਸਾਖੀਆ ਲਿਖੀਆ। ਅਰ ਕਛ ਆਪਨੀ ਹਕੀਕਤ ਭੀ ਲਿਖੀ। ਜੇ ਆਪਨੀ ਹਕੀਕਤ ਇਹ ਲਿਖੀ ਜੇ ਤੇਰੇ ਕਉ ਪਰਵਰਦਿਗਾਰ ਪਾਤਿਸਾਹੀ ਕੇ ਤਖਤ ਉਪਰਿ ਬੈਠਾਇਆ ਥਾ। ਤੂੰ ਇਨਸਾਫ ਕਹਤਾ ਬੇਇਨਸਾਫੀ ਨ ਕਰਤਾ। ਸੇ ਜਬ ਕਾ ਤੂ ਪਾਤਿਸਾਹ ਹੂਆ ਹਉ ਤਬ ਕਾ ਤੂ ਬੇਇਨਸਾਫੀ ਹੀ ਕਰਤਾ ਰਹਿਆ ਹੈ। ਇਨਸਾਫ ਕਾ ਫੇਲ ਤੁਏ ਕਉ ਨਹੀ ਕੀਆ। ਅਬਲ ਤਉ ਤੇ ਮੇਰੇ ਸਾਖ ਬੇਇਨਸਾਫੀ ਕੀਨੀ ਹੈ। ਮੈ ਇਕ ਪਥਰ ਕੇ ਵਟੇ ਉਪਰਿ ਬਸੇਰਾ ਕਰਤਾ ਥਾ। ਸੇ ਨਿਰਦਾਵੇ ਬਸੇਰਾ ਕਰਤਾ ਥਾ। ਕੋਈ ਤੇਰਾ ਦੇਸ ਨ ਖਾਤਾ ਥਾ। ਕੋਈ ਤੇਰਾ ਦੀਆ ਗਾਵ ਨ ਖਾਵਤਾ ਥਾ। ਆਪਨੀ ਫਕੀਰੀ ਕੀ ਗੁਜਰਾਨ ਕਰਤਾ ਥਾ। ਸੇ ਬੇਤਖਸੀਰ ਪਹਿਲੇ ਤੇ ਮੇਰਾ ਬਾਪੁ ਮਾਰਿਆ ਹੈ। ਫੇਰਿ ਮੇਰੀ ਓਰਿ ਵਹੁਜਾ ਭੋਜੀਆ। ਰਾਜਿਆ ਸਾਖਿ ਰਲਿ ਕਹਿ। ਜੇਸਾ ਤੂ ਬੇਇਨਸਾਫ ਤੇਸੇ ਰਾਜੇ ਬੇਇਨਸਾਫ। ਗੱਲ ਮਿਲਿ ਤੁਮਹੁ ਨੇ ਮੇਰੇ ਬੇਟੇ ਮਾਰੇ, ਅਉਰਤਾ ਮਾਰੀਆ, ਮੇਰੇ ਸਿਖ ਸੰਗਤੀ ਮਾਰੀਆ, ਮੇਰੇ ਖਜਾਨੇ ਲੁਟੇ, ਘੋੜੇ ਲੁਟੇ, ਸੇ ਤੇਰੀ ਬੇਇਨਸਾਫੀ ਕਰਕੇ ਮੇਰੇ ਸਾਖਿ ਇਹੁ ਐਸਾ ਕਾਮੁ ਹੂਆ ਹੈ। ਪਰ ਇਹ ਬੇਇਨਸਾਫੀ ਤੇਰੇ ਘਰ ਹੈ। ਸਾਹਿਬ ਕੇ ਘਰ ਤਉ ਐਸਾ ਇਨਸਾਫ ਹੈ। ਨ ਤਿਲ ਜਿਤਨੀ ਭਲਾਈ ਕਿਸੀ ਕੀ ਗਵਾਵਤਾ ਹੈ। ਨ ਤਿਲ ਜਿਤਨੀ ਬੁਰਾਈ ਕੀਨੀ ਕਿਸੀ ਕੀ ਗਵਾਵਤਾ ਹੈ। ਦੇਨੇ ਕਾ ਫਲ ਦੇਤਾ ਹੈ। ਜਬ ਪਰਵਦਗਾਰ ਅਦਾਲਤ ਪਰ ਬੈਸੇਗਾ ਅਰ ਤੁਮ ਜਿਉ ਪੁਛੇਗਾ ਜੇ ਰਮਦਾਸ ਤੇਰਾ ਕੀ ਫੌਜੀਆ ਸੀ। ਜੇ ਉਨਕੇ ਸਾਖ ਤੇ ਐਸੀ ਰਾਈ ਕੀਨੀ। ਤਬ ਤੂ ਕਿਆ ਜਬਾਬ ਕਰੇਗਾ। ਖਬਰਦਾਰ ਹੋਹੁ ਉਹ ਵਕਤ ਆਇਆ ਤੇ ਆਇਆ। ਦੂਹਿ ਨ ਜਾਣ ਅਰ ਉਸ ਵਕਤ ਮੈ ਦਾਵਨਗੀਰ ਹੋਵਉਗਾ ਕੋਈ ਜਬਾਬ ਆਗੇ ਸਹੇਤ ਰਖੁ। ਨਾ ਹੀ ਤਾ ਦੇਜਕ ਕੀ ਸਜਾਇ ਮਿਲੇਗੀ। ਜਿਤਨੇ ਦੇਜਕ ਬਨਾਏ ਹਉ ਤਿਤਨੇ, ਬੇਇਨਸਾਫਾ ਕੇ ਨਮਿਤ ਬਨਾਏ ਹਉ। ਉਹਾ ਬਾਦਸਾਹੁ ਅਰ ਕੀੜਾ ਬਰਾਬਰਿ ਹੈ। ਕੀੜੇ ਕੀ ਪੁਕਾਰ ਪਹਿਲੇ ਸੁਨਤਾ ਹੈ। ਬਾਦਸਾਹ ਕੀ ਪੁਕਾਰ ਪਾਛੇ ਸੁਨਤਾ ਹੈ। ਅਰ ਜਬ ਤੇਰੇ ਹਿਰਦੇ ਮਹਿ ਯਹਿ ਗੁਮਾਨ ਹੋਇ ਜੇ ਮੈ ਮਿਹਨਤ ਕਰਕੇ ਜਉ ਖਾਵਤਾ ਹੈ ਇਹ ਕਹਿ ਬਖਸਿਆ ਜਾਵਉਗਾ ਸੇ ਇਹੁ ਗੁਮਾਨ ਭੀ ਤੇਰਾ ਝੂਠਾ ਹੈ। ਕਾਹੇ ਤੇ ਜ ਜੇਤੇ ਘੋੜੇ ਹਉ ਸਭ ਮਿਹਨਤ ਕਰਕੇ, ਜਉ ਖਾਤੇ ਹਉ। ਸੇ ਘੋੜੇ ਕਉਨ ਸੇ ਅਉਲੀਆ ਹੋਇ ਗਏ ਹਉ ਜੇ ਤੂ ਅਉਲੀਆ ਹੋਇ ਜਾਵਹਿਗਾ। ਅਰ ਜਉ ਤੇਰੇ ਹਿਰਦੇ ਮਹਿ ਯਹਿ ਗੁਮਾਨ ਹੋਇ ਜੇ ਮੈ ਕੁਰਾਨ ਪੜਤਾ

ਹੈ, ਇਤਕਰ ਬਖਸਿਆ ਜਾਵਉਗਾ, ਸੇ ਇਹੁ ਗੁਮਾਨ ਭੀ ਤੇਰਾ ਝੂਠਾ ਹੈ। ਕਾਹੇ ਤੇ ਜੇ ਕੁਰਾਨ ਜਬਾਨ ਸਾਖ ਪੜਿਆ ਤਉ ਕਿਆ ਹੂਆ। ਅਮਲਾ ਬਿਨਾ ਕੋਈ ਨਹੀ ਬਖਸੀਤਾ। ਦਗਰਾ ਪੰਖੀ ਕੇ ਪਰਾ ਉਪਰ ਕੁਰਾਨ ਲਿਖਿਆ ਹੋਇਆ ਹੈ। ਸੇ ਦਗਰਾ ਪੰਖੀ ਕਉਨ ਸੇ ਅਉਲੀਆਉ ਹੋਇ ਗਏ ਹਉ ਜੇ ਤੂੰ ਅਉਲੀਆਉ ਹੋਇ ਜਾਵਹਿਗਾ। ਅਰ ਜਉ ਤੇਰੇ ਹਿਰਦੇ ਮਹਿ ਯਹਿ ਗੁਮਾਨ ਹੋਇ ਜੇ ਮੈ ਬੰਦਗੀ ਕਰਤਾ ਹੈ ਇਤ ਕਹਿ ਬਖਸਿਆ ਜਾਵਉਗਾ ਸੇ ਇਹ ਗੁਮਾਨ ਭੀ ਤੇਰਾ ਝੂਠਾ ਹੈ। ਬੰਦਗੀ ਇਸਕਾ ਨਾਮ ਨਹੀ ਜੇ ਚਾਰ ਰਵਾਇਤਾਂ ਮੁਖ ਸੇ ਪੜ ਛਡੀਆ। ਖਾਸੀ ਬੰਦਗੀ ਨਫਸ ਕੀ ਮੁਖਾਲਫਤ ਹੈ। ਅਰਬ ਇਹ ਜੇ ਮਨ ਸਿਉ ਉਲਟਾ ਬਰਤਨਾ। ਮਨ ਕਾ ਕਹਿਆ ਨ ਕਰਨਾ। ਸੇ ਤੂ ਉਲਟਾ ਆਪਣੇ ਮਨ ਕਉ ਫਰਬਾ ਕਰਤਾ ਰਹਿਆ ਹਉ। ਮਨ ਕੀ ਖੁਸ਼ੀ ਕੇ ਨਮਿਤ ਅਪਨਾ ਬਾਪੁ ਮਾਰਿਆ। ਮਨ ਕੀ ਖੁਸ਼ੀ ਕੇ ਨਮਿਤ ਅਪਨੇ ਭਾਈ ਮਾਰੇ। ਦਾਰਾ ਸਾਹੁ ਅਰ ਮੁਰਾਦ ਬਸਕਾ। ਸੇ ਤੇ ਬੰਦਗੀ ਕਉਨ ਸੀ ਕੀਨੀ ਹੈ। ਤਾਤੇ ਇਹੁ ਗੁਮਾਨ ਭੀ ਤੇਰਾ ਝੂਠਾ ਹੈ। ਕਾਹੇ ਤੇ ਜੇ ਪੇਕੰਬਰ ਕਹਿਆ ਹੈ, ਜਿਨਹੁ ਮੇਰੀ ਅਮਰ ਨਹੀ ਮਾਨੀ ਹੈ ਉਨਕੀ ਸਿਫਤ ਨ ਭਰਉਗਾ। ਅਰਬ ਇਹ ਜੇ ਬਾਤਾ ਮੈ ਛਡਣੀਆਂ ਕਹੀਆ ਹੋਨਿ ਸੇ ਛਡੀਆ ਹੋਨੇ। ਅਰ ਜ ਬਾਤਾ ਮੈ ਪਕੜਨੀਆਂ ਕਹੀਆ ਤੇਨਿਸੇ ਪਕੜੀਆ ਹੋਨਿ ਸੇ ਤਲੀਆ ਸਿਫਤਾ ਪਕੜੀਆ ਹੋਨਿ ਤੇ ਬੁਰੀਆ ਸਿਫਤਾ ਛਡਣੀਆਂ ਕਹੀਆ ਹੋਨਿ। ਜਿਨਹੁ ਪੁਰਖਹੁ ਐਸੀ ਘਾਲ ਘਾਲੀ ਹੈ ਤਿਨਹੀ ਕੀ ਸਿਫਤ ਪੇਕੰਬਰ ਭਰੇਗਾ ਅਰ ਜਉਪੇਕੰਬਰ ਕੀ ਅਮਰ ਨਹੀ ਮਾਨੀ। ਬਿਸਾਰ ਕਹਿ ਦੁਨੀਆ ਕਾ ਪਿਆਰ ਹਿਰਦੇ ਮਹਿ ਰਾਖਤਾ ਹੈ। ਤਬ ਦੁਨੀਆ ਕੇ ਪਿਆਰ ਵਾਲੇ ਕਉ ਕੁਰਾਨ ਵਿਚਿ ਭੁਤਾ ਕਹਿਆ ਹੈ। ਜੇ ਅਲ ਦੁਨੀਆ ਜੀਵਤਨ ਵਤਾਲਬਹਾਇ ਲਾਬਨ। ਅਰਬ ਇਹ ਦੁਨੀਆ ਮੁਰਦਾਰ ਹੈ ਤਿਸਦਾ ਤਾਲਬਿ ਭੁਤਾ ਹੈ। ਤਾਤੇ ਕੁਤੀਆ ਦੀ ਸਿਫਤ ਪੇਕੰਬਰ ਕਿਉ ਕਹਿ ਭਰਤਾ ਹੈ। ਤਾਤੇ ਇਹ ਗੁਮਾਨ ਭੀ ਤੇਰਾ ਝੂਠਾ ਹੈ। ਅਰ ਜਉ ਤੇਰੇ ਦਿਲ ਮਹਿ ਯਹਿ ਗੁਮਾਨ ਹੋਇ ਜੇ ਮੈ ਹਿੰਦੂਆ ਕੀ ਬੁਤ ਪਰਸਤੀ ਦੂਹਿ ਕੀਨੀ ਹੈ ਇਹ ਕਰ ਬਖਸਿਆ ਜਾਵਉਗਾ ਸੇ ਇਹੁ ਗੁਮਾਨ ਭੀ ਤੇਰਾ ਝੂਠਾ ਹੈ। ਕਾਹੇ ਤੇ ਉਹ ਬੁਤ ਤੇ ਚਾਏ ਹੋਨਿ ਜਿਨਕੇ ਆਗੇ ਲਾਖ ਹਿੰਦੂ ਸਿਜਦਾ ਕਰਤੇ ਬੇ; ਸੇ ਜਬ ਉਹ ਸਿਜਦਾ ਕਰਤੇ ਬੇ ਤਬਹੀ ਰੋਟੀ ਖਾਤੇ ਬੇ। ਉਨਕਾ ਇਹੁ ਨੇਮ ਥਾ। ਸੇ ਜਿਸ ਵਕਤ ਤੇ ਉਹ ਬੁਤ ਚਾਹਿਆ ਤਬ ਘਰਿ ਘਰਿ ਹੋਰ ਬਨਿਆ। ਕਿਨਹੁ ਆਟੇ ਦੇ ਬੁਤ ਬਣਾਏ ਕਿਨਹੁ ਮੇਮ ਕੇ ਬੁਤ ਬਣਾਏ ਕਿਨਹੁ ਮਾਟੀ ਕੇ ਬੁਤ ਬਣਾਏ। ਅਪਣਾ ਨੇਮ ਸਾਹੁ ਕਹਿ ਰੋਟੀ ਖਾਈ। ਸੇ ਜਬ ਤੂ ਏਕ ਬੁਤ ਨ ਭਨਤਾ ਦਾ ਲਾਖ ਬੁਤ ਆਰਸਤਾ ਨਾ ਹੋਤੇ। ਇਕ ਬੁਤ ਭੰਨਣ ਵਿਚ ਲਾਖ ਬੁਤ ਆਰਸਤਾ ਕੀਤੇ। ਖਾਸਾ ਬੁਤ ਖੁਦੀ ਹੈ। ਸਭ ਬੁਤਹੁਕੀ ਮਾਉ ਖੁਦੀ ਹੈ। ਜਿਨਹੁ ਨੇ ਖੁਦੀ ਕਉ ਮਾਰਿਆ ਹੈ ਖਾਸਾ ਬੁਤ ਉਨਾ ਹੀ ਨੇ ਚਾਹਿਆ ਹੈ। ਇਸੀ ਉਪਰ ਗੁਰੂ ਬਾਬੇ ਏਕ ਗੁਬਾਈ ਉਚਰੀ। ਬਿਸਕੰਨ ਖੁਦਰਾ ਕਿ ਬੁਤ ਸਿਕਸਤਨ ਈਸਾ। ਬਗੁਜਰਜਿ ਖੁਦੀ ਜਿ ਕੈਦ ਰਸਤਨ ਈਸਾ। ਦਰਿ ਗੇਸੇ ਖਾਤਰੇ ਅਜੀਜਾਨ ਕੰਨ। ਦਰਿ ਮਜਹਬ ਗੇਸੇ ਖਾਤਰੇ ਨਿਸ਼ਸਤਨ ਈਸਾ। ਤਿਸ ਕਾ ਪਰਮਾਰਥੁ। ਭੰਨ ਆਪਣੇ ਆਪਣੇ ਜੇ ਬੁਤਾ ਦਾ ਭੰਨਣਾ ਇਹੋ ਹਈ; ਤੇ ਉਪਰਤ ਹੋਵੇ ਇਸੁ ਹਉਮੇ ਬੀ, ਜੇ ਕੈਦ ਤੇ ਛੁਟਣਾ ਇਹੋ ਹਈ। ਤੇ ਸਾਹਿਬ ਲੋਕਾਂ ਦੇ ਹਿਰਦੇ ਸਾਖ ਹਿਰਦਾ ਮਿਲਾਇ, ਜੇ ਗੇਸੇ ਬਣਤ ਵਿਚ ਅਸਾਡੇ ਪੰਥ ਇਹੋ ਹਈ। ਅਰ ਜਉ ਤੇਰੇ ਹਿਰਦੇ ਮਹਿ ਯਹਿ ਗੁਮਾਨ ਹੋਇ ਜੇ ਮੈ ਅਪਨੇ ਸ਼ਰੇ ਉਪਰ ਕਾਇਮ ਹੋ ਇਸੀ ਤੇ ਬਖਸਿਆ ਜਾਵਉਗਾ ਸੇ ਇਹੁ ਗੁਮਾਨ ਭੀ ਤੇਰਾ ਝੂਠਾ ਹੈ। ਕਾਹੇ ਤੇ ਜੇਸੇ ਤੂ ਅਪਨੇ ਸ਼ਰੇ ਉਪਰ ਕਾਇਮ ਹੋ ਤੇਸੇ ਸਭ ਪੰਥ ਅਪਨੇ ਅਪਨੇ ਸ਼ਰੇ ਉਪਰ ਕਾਇਮ ਹਉ। ਸੇ ਸਭ ਹੀ ਪੰਥਹੁ ਕੇ ਸ਼ਰੇ ਇਕ ਸਮਾਨ ਹੈ। ਵਧ ਘਟ ਅਗਿਆਨ ਕਰਕੇ ਮਾਨ ਤੇ ਹੈ। ਜਬ ਇਹ ਭੀ ਪੰਥਹੁ ਕੇ ਸ਼ਰੇ ਕਰਕੇ ਬਖਸੇ ਜਾਤੇ ਤਬ ਸਾਹਿਬ ਕਾ ਭਜਨ ਕਉਨ ਕਰਤਾ। ਤੇ ਸਾਹਿਬ ਕੇ ਭਜਨ ਬਿਨਾ, ਅਰੁ ਸਾਹਿਬ ਲੋਕਾਂ ਕੀ ਖੁਸ਼ੀ ਬਿਨਾ ਮੁਕਤਿ ਹੂਆ ਚਾਹਿਤਾ ਹੈ, ਤਿਸਕਾ ਦਾਵਾ ਝੂਠਾ ਹੈ। ਅਰ ਜੇ ਤੇਰੇ ਹਿਰਦੇ ਮਹਿ ਯਹਿ ਗੁਮਾਨ ਹੋਇ, ਜੇ ਲੋਕ ਮੇਰਾ ਜਸ ਕਰਤਾ ਹੈ ਸੇ ਇਤ ਕਰ ਬਖਸਿਆ ਜਾਵਉਗਾ ਸੇ ਇਹੁ ਗੁਮਾਨ ਭੀ ਤੇਰਾ ਝੂਠਾ ਹੈ ਕਾਹੇ ਤੇ ਜੇ ਜਸ ਤੇ ਅਪਨੇ ਪ੍ਰੇਜਨ ਨਮਿਤ ਲੋਕ ਬਿਰਧੂਨ ਕਾ ਭੀ ਕਰਤਾ ਥਾ। ਸੇ ਤਿਸ ਬਿਰਧੂਨ ਕੇ ਪਰਵਰਦਗਾਰ ਦੇਜਕ ਮੈ ਜਲਾਇਆ ਹੈ। ਤੇ ਖਾਸਾ ਜਸ ਇਹੁ ਹੈ, ਜਿਸ ਕਾ ਹਿਰਦਾ ਸਾਹਿਬ ਲੋਕਾ ਕੇ ਹਜ਼ੂਰੀ ਹੋਆ ਹੈ। ਜਉ ਉਸਕਾ ਜਸ ਲੋਕ ਕਰਤਾ ਹੈ ਤਉ ਭੀ ਉਹ ਜਸ ਲਾਇਕ ਹੈ। ਅਰ ਜਉ ਜਗਤ-ਉਸਕੀ ਪਿਧਕਾਰ ਕਰਤਾ ਹੈ ਤਉ ਭੀ ਉਹ ਜਸ ਲਾਇਕ ਹੈ। ਅਰ ਜਉ ਤੇਰੇ ਹਿਰਦੇ

ਮਹਿ ਯਹਿ ਗੁਮਾਨ ਹੋਇ ਜੇ ਸਾਹਿਬ ਸਤਾਰ ਹੈ, ਉਸਕੀ ਸਤਾਰੀ ਕਰਕੇ ਬਖਸਿਆ ਜਾਵਉਗਾ, ਸੇ ਇਸਕੇ ਦੁਇ ਉਤਰ ਹਹਿ। ਇਕ ਉਤਰ ਤਉ ਇਹੁ ਹੈ, ਜੇ ਮਸਕੀਨਾ ਉਪਰ ਸਤਾਰੀ ਹੋਤੀ ਹੈ। ਜਿਸ ਕੇ ਹਿਰਦੇ ਮਹਿ ਖੁਦੀ ਕਾ ਸੁਭਾਉ ਨਹੀ ਪਾਇਆ ਜਾਤਾ, ਸਤਾਰੀ ਉਨਹੀ ਉਪਰਿ ਹੋਤੀ ਹੈ। ਅਰ ਦੂਜਾ ਉਤਰ ਇਹੁ ਹੈ। ਸਾਹਿਬ ਕੀਆ ਦੇਨੇ ਸਿਫਤਾ ਹਹਿ। ਅਰ ਦੇਨੇ ਉਸਕੇ ਹਾਥ ਮਹਿ ਕਰਫੀਆ ਹਹਿ। ਸਤਾਰੀ ਕੀ ਭੀ ਅਚੁਰ ਕਹਾਰੀ ਕੀ ਭੀ, ਜਬ ਤੈ ਕਿਸੀ ਉਪਰ ਸਤਾਰੀ ਕਰੀ ਹੋਇਗੀ-ਤਬ ਤੇਰੇ ਉਪਰ ਭੀ ਸਤਾਰੀ ਕੀ ਕਰਫੀ ਭਾਰੇਗਾ। ਅਰ ਜਬ ਤੈ ਕਿਸੀ ਉਪਰ ਕਹਾਰੀ ਕਰੀ ਹੋਵੇਗੀ ਤਬ ਤੇਰੇ ਉਪਰ ਭੀ ਕਹਾਰੀ ਕੀ ਕਰਫੀ ਭਾਰੇਗਾ ਇਉਂ ਨਹੀ ਹੋਤਾ ਜਉ ਬੀਜੀਐ ਕਿਕੁਰ ਅਰ ਫਲ ਲੁਟੀਐ ਅੰਧਰੁ ਕਾ। ਤਾਤੇ ਜੇਸਾ ਬੀਜੀਐਗਾ ਤੇਸਾ ਲੁਟੀਐਗਾ।

ਫੇਰਿ ਇਹ ਬਚਨ ਖਤ ਮੇ ਲੀਖਿਆ ਖਬਰਦਾਰ ਹੈ, ਖਾਲਸਾ ਪੈਦਾ ਹੂਆ ਹੈ। ਖੁਤਾ ਦੇ ਢਾਹਣ ਵਾਲਾ ਖਾਲਸਾ ਪੈਦਾ ਹੂਆ ਹੈ। ਖਾਲਸਾ ਤੁਮ ਸਿਉ ਅਪਨਾ ਵੇਰ ਲੇਵੇਗਾ। ਛੇਡੇਗਾ ਨਹੀਂ। ਜੇ ਸਿਖ ਗੁਰੂ ਕਾ ਖਤ ਲੈ ਗਇਆ ਥਾ ਉਸ ਕਾ ਨਾਮ ਭਾਈ ਦਇਆ ਸਿੰਘ ਥਾ। ਜਬ ਨਰਿੰਗ ਸਾਹ ਖਤ ਕੀ ਇਹ ਪਾਲ ਵਾਚੀ ਤਬ ਨਰਿੰਗ ਸਾਹ ਭਾਈ ਦਇਆ ਸਿੰਘ ਕੀ ਚਿਰਿ ਦੇਖਿਆ ਅਰ ਕਹਿਆ ਜੇ ਖਾਲਸਾ ਪੈਦਾ ਹੂਆ ਹੈ? ਤਾ ਭਾਈ ਦਇਆ ਸਿੰਘ ਕਹਿਆ "ਹਾਜੀ ਖਾਲਸਾ, ਪੈਦਾ ਹੂਆ ਹੈ ਫੇਰ" ਨਰਿੰਗ ਸਾਹ ਕਹਿਆ, ਹੁਣੇ ਤਾ ਉਸ ਨ ਸੀ ਹੋਵਣਾ ਪੈਦਾ ਦੁਖ ਪਾਏਗਾ। ਜਬ ਇਹ ਬਾਤ ਨਰਿੰਗ ਸਾਹ ਕਹੀ ਤਬ ਮੁਖ ਪੀਅਰਾ ਹੋਇ ਗਇਆ, ਫਿਰਿ ਮਰ ਗਇਆ। ਖਤ ਮਹਿਬਡਾ ਬਿਸਥਾਰ ਥਾ ਤੇ ਈਹਾ ਛਛ ਦੂ ਜੇਸਾ ਲਿਖਿਆ ਹੈ ੧੩।

END of Zafarnama sakhi [13]

tion. The Sikhs collected a lot of sandalwood. They collected incense, saffron and scents. Many Sikhs could not help crying aloud. One *pahar* before leaving his body, the Guru recited the following quartet:

'Ever since I grasped Your feet,
Everything else has lost its appeal.
Rama, Rahim, Puranas, Quran - All say different things;
I accept none of them.
Smritis, Shastras, Vedas, all deal with mysteries,
I pay no heed to them either.
O the Wielder of the Sword (All-powerful One),
This is all Your Grace; You, not I, have said everything.'

Then the entire Khalsa gathered and prayed, 'O True Emperor, give the Khalsa a leader.'

"I have placed the Khalsa under the protection of the Timeless Lord (*Akal Purkh*)," said the Guru. He changed his dress, wore a new set of arms and ordered, "No additional clothes are to be put on my body. Let it remain in the

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Quartet as recited in the Rehraas. There is no mention of Dasam Granth / Bachittar Natak or any other Granth in Sewa Das Parchian

Read the Anti-Mythology Sakhi #29 from Perchian Seva Das below

ਆਗੇ ਸਾਖੀ ਅਚੁਰ ਤੁਰੀ

ਏਕ ਬੇਰ ਗੁਰੂ ਜੀ ਫੇਰਿ ਗੁਰੂ ਜੀ ਲਖੀ ਜੰਗਲ ਜਾਇ ਨਿਕਸੇ। ਗ੍ਰੀਖਮ ਰੁਤ ਥੀ। ਪੇਝੂ ਪਕੇ ਖੜੇ ਥੇ। ਤਾ ਕਿਤਨਿਆ ਸਿਖਾ ਕਰੀਆ ਨਾਲਹੁ ਪੇਝੂ ਤੋਤਿ ਤੋਤਿ ਖਾਧੇ। ਤਾ ਸਿਖਾ ਕਉ ਤੀਖਨ ਤਿਖਾ ਬਿਆਪੀ। ਫੇਰਿ ਸਿਖਾ ਹਜੂਰਿ ਆਨਿ ਅਰਦਾਸ ਕੀਨੀ ਜੇ ਸਚੇ ਪਾਤਿਸਾਹ ਸਿਖਾ ਪੇਝੂ ਖਾਧੇ ਹੋਨਿ, ਅਰ ਉਨ ਕਉ ਤੀਖਨ ਤਿਖਾ ਬਿਆਪੀ ਹੈ। ਅਰ ਈਹਾ ਜਲ ਕਛ ਨਹੀ। ਹੁਕਮੁ ਹੋਆ, ਸਤਿ ਪੈਜਾਹ ਇੰਦ੍ਰ ਕੇ ਸਿਰਿ ਗਣਿ ਮਾਰਹੁ। ਤਬ ਮੇਘ ਬਰਸੇਗਾ। ਤਬ ਸਿਖਾ ਸਤ ਪੈਜਾਹ ਇੰਦ੍ਰ ਸਿਰਿ ਗਨ ਮਾਰੇ। ਫਿਰਿ ਮੇਘ ਲਗਾ ਬਰਸਣਿ। ਬਡਾ ਚੀਰਘ ਮੇਘ ਬਰਸਿਆ। ਮੇਘ ਕੇ ਬਰਸਣੇ ਕਰਕੇ ਸਿਖਾ ਕਉ ਸੀਤ ਬਿਆਪਿਆ। ਫੇਰਿ ਸਿਖਾ ਹਜੂਰਿ ਆਨਿ ਅਰਦਾਸ ਕੀਨੀ, ਜੇ ਸਚੇ ਪਾਤਿਸਾਹ ਬਹੁਤੇ ਮੇਘ ਬਰਸਣੇ ਕਰਕੇ ਸਿਖਾ ਕਉ ਸੀਤ ਬਿਆਪਿਆ ਹੈ। ਹੁਕਮੁ ਹੋਆ, ਫੇਰਿ ਇੰਦ੍ਰ ਕੇ ਸਿਰਿ ਸਤ ਪੈਜਾਹ ਗਨ ਮਾਰਉ ਤਬ ਮੇਘ ਬਰਸਣੇ ਤੇ ਰਹਿ ਜਾਏਗੇ। ਤਾ ਸਿਖਾ ਫੇਰਿ ਸਤ ਪੈਜਾਹ ਇੰਦ੍ਰ ਕੇ ਸਿਰ ਗਣ ਮਾਰੇ। ਤਬ ਮੇਘ ਬਰਸਣੇ ਤੇ ਰਹਿ ਗਿਆ। ੨੯।

NEXT FOLLOWS ANOTHER STORY

Episode No.29

MYTHICAL GODS NOT WORTHY OF WORSHIP

Once the Guru reached the Lakhi jungle. It was summer time, and there were a lot of ripe *penjhu* fruits. Many Sikhs started plucking and eating them. That made the Sikhs very thirsty, and they requested the Guru, "O True Emperor, we have eaten *penjhu* fruits, and we are very thirsty, but there is no water."

"Give Indra (god of rain) seven shoes on his head. Then you will get rain," said the Guru. The Sikhs dealt seven shoe blows on Indra's head. And Lo! it started raining heavily, which lasted a long time, and the Sikhs felt chilly. The Sikhs again approached the Guru and prayed, "O True Emperor, due to heavy rain the Sikhs are feeling cold."

"Again give Indra seven shoe blows on his head. The rain will stop," said the Guru.

The Sikhs obeyed, and the rain stopped. (29)

* * *



This sakhi clearly explains that tenth guru has no belief in mythical gods, as noted in Dasam Granth

1711 AD: Sri Gur Sobha Granth does not mention of any composition of Dasam Granth; no mention of any Avtar Lila Granth, Samund Sagar Granth, Vidya Sagar Granth, Bachitar Natak Granth or Dasvin Patshahi Da Granth. (Comments: No scholar gives any internal evidence or any reference of the above Granths. Most of them justify that Chaupai Chhand is written like Bachitar Natak Composition and many Rasaval, Arhil, Sweeays, Sorathh etc read like Dasam Granth. This argument/evidence has no justification to prove the authenticity of Dasam Granth on academic grounds.)

1741 AD. Mehma Parkash Vartak as Outlined above.

1751: Gurbilas Patshahi 10 does not mention of any Avtar Lila Granth, Samund Sagar Granth, Vidya Sagar Granth, Bachitar Natak Granth or Dasvin Patshahi Da Granth. There is a description of Zafarnama only (Comments: Dr. Harbhajan puts forward the old same argument/evidence which has no justification to prove the authenticity of Dasam Granth on academic grounds. Shamsheer Singh Ashok in the introduction to Koer Singh's book writes that, it appears Koer Singh has "Sri Gur Shoba and Bachitar Natak with him". Please note that Bachitar Natak is only one composition of 471 Chhands, but about other compositions and over 17,000 chhands in Dasam Granth?

1769AD: Kesar Singh Chhiber mentions some Cantos of Bachitar Natak, Khalsa Mehma as noted in Dasam Granth, Avtar Lila Granth, Samund Sagar Granth, and Vidya Sagar Granth but there is no mention of any Bachitar Natak Granth or Dasvin Patshahi Da Granth. However, Chhiber is very clear that Guru Gobind Singh Ji, in his last command to the Sikhs, sanctified only the Guru Granth Sahib as the only Guru of the Sikhs (No Parallel Granth) from 1708 AD onwards, and Waheguru In Guru Granth Ji is AKAL "ਲਵਿਏ ਪਕੜ ਅਕਾਲ- Larh parh AKAL" (Not KAAL as promoted by some scholars). One can read Avtars and Purans but Shabad in Guru Granth is supreme, one can research it but must consider it the only Granth of Sikhism called "Sri Guru Granth Sahib Ji". Any Sikh who does not revere Guru Granth Sahib is a Gone Case from the gurus and Sikh point of view.

<p>ਭਾਈ ਕੇਸਰ ਸਿੰਘ ਛਿੱਬਰ ਕ੍ਰਿਤ</p> <h1>ਬੰਸਾਵਲੀਨਾਮਾ</h1> <p>ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਕਾ</p>  <p>ਸਿੰਘ ਬੁਦਰਜ਼ ਅੰਮ੍ਰਿਤਸਰ</p> <p>ਪਹਿਲੀ ਵਾਰ ਡਰਵਰੀ ੧੯੯੭</p> <p>ਫਿਰ ਸ਼ਾਇਦ ਅਠਾਰ੍ਹਵੀਂ ਸਦੀ ਦਾ ਇਹ ਲੇਖਕ ਹੈ ਜੋ ਸ੍ਰੀ ਦਸਮੇਸ਼ ਵੱਲੋਂ ਆਦਿ ਗ੍ਰੰਥ ਨੂੰ ਗੁਰਿਆਈ ਦੇਣ ਦਾ ਚਰਚਾ ਕਰਦਾ ਹੈ, ਅੰਤਮ ਸਮੇਂ ਦਾ ਵਾਰਤਾਲਾਪ ਹੈ:</p> <p>ਦੁਇ ਜਾਮ ਰਾਤਿ ਗਈ ਤਾਂ ਕੁਸਾ ਬਿਛਾਵਾਈ। ਸਿਖਾਂ ਹੱਥ ਜੋੜ ਕਰਿ ਬਿਨਤੀ ਪੁਛਾਈ। ਗਰੀਬ ਨਿਵਾਜ਼ ! ਸਿਖ ਸੰਗਤਿ ਹੈ ਤੇਰੀ, ਇਸ ਦਾ ਕੀ ਹਵਾਲਾ। ਬਚਨ ਕੀਤਾ, “ਗ੍ਰੰਥ ਹੈ ਗੁਰੂ, ਲਖ ਪਕੜਹੁ ਅਕਾਲ”।੬੭੯। ਗੁਰੂ ਹੈ ਖਾਲਸਾ, ਖਾਲਸਾ ਹੈ ਗੁਰੂ। ਗੋਦੀ ਸ੍ਰੀ ਸਾਹਿਬ ਦੇਵੀ ਮਾਤਾ ਦੀ ਪਾਏ ਭਜਨ ਕੀਨਾ ਝੁਝ। ਆਪਸ ਵਿਚ ਕਰਨਾ ਪਿਆਰ, ਪੰਥ ਦੇ ਵਾਧੇ ਨੂੰ ਲੋਚਨਾ। ਆਗਿਆ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ, ਕਰਨੀ ਸ਼ਬਦ ਦੀ ਖੋਜਨਾ।੬੮੦।</p> <p>(ਦਸਵਾਂ ਚਰਣ)</p> <p>ਚੌਧਵੇਂ ਚਰਣ ਵਿਚ ਵੀ ਇਸੇ ਮਿਆਲ ਨੂੰ ਦੇ ਤਿੰਨ ਵਾਰ ਦੁਹਰਾਇਆ ਗਿਆ ਹੈ। ਇਹ ਵੀ ਧਿਆਨ ਗੋਚਰੇ ਕਰ ਲਈਏ:</p> <p>ਸੁਣੈ ਭਾਈ ਜਿੱਥੇ ! ਐਸਾ ਸੰਤ ਬਾਬਾ ਨਾਨਕ ਸਭੁ ਜਾਨੈ ਦਸੇ ਮਹਲ ਇਕ ਬਾਬਾ ਨਾਨਕ ਜੀ ਪਛਾਨੈ। ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਗੋਦੀ ਗੁਰਿਆਈ ਦੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਦੇ ਹੈ ਗਿਆ। ਅੱਜ ਪੁਤ੍ਰੰ ਗੁਰੂ ਅਸਾਡਾ ਗ੍ਰੰਥ ਸਾਹਿਬ ਹੈ ਭਇਆ। ਸੋਈ ਗਇਆ ਜੋ ਗ੍ਰੰਥੋਂ ਗਇਆ।੨੬੪।</p> <p>ਆਜ ਕੇ ਸਮੇਂ ਹੈ ਗ੍ਰੰਥ ਸਾਹਿਬ ਗੁਰੂ ਹਮਾਰਾ। ਆਗੇ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਲਾਇ ਬੈਠਤ ਕੇ ਦਰਬਾਰਾ। ਜੋ ਸ਼ੇਕਾ ਹੋਤੈ ਸੋ ਸਾਹਿਬ ਦਸਵੇਂ ਤੋ ਪੁਛਿ ਲੇਤੇ। ਅਬ ਤਿਸ ਕਾ ਆਸਨ, ਗ੍ਰੰਥ ਗੁਰੂ ਉਤਰ ਹੈ ਦੇਤੇ।੩੪੯।</p> <p>ਇਹ ਪ੍ਰਮਾਣ ਅਸਾਂ ਇਸ ਲਈ ਇਥੇ ਦਰਜ ਕੀਤੇ ਹਨ ਕਿਉਂਕਿ ਕਈ ਸ਼ਰਾਰਤੀ ਆਦਮੀ</p> <p>੨੩</p>	<p>ਭਾਈ ਕੇਸਰ ਸਿੰਘ ਛਿੱਬਰ ਕ੍ਰਿਤ</p> <h1>ਬੰਸਾਵਲੀਨਾਮਾ</h1> <p>ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਕਾ</p>  <p>ਸਿੰਘ ਬੁਦਰਜ਼ ਅੰਮ੍ਰਿਤਸਰ</p> <p>ਪਹਿਲੀ ਵਾਰ ਡਰਵਰੀ ੧੯੯੭</p> <p>ਭਾਈ ਜਿੱਥੇ ! ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਬਚਨ ਪਛਾਨੇ ਅਤੇ ਬਚਨ ਗੁਰੂ ਕੇ ਸਤਿ ਕਰਿ ਮਾਨੇ। ਸ਼ੇਕਰ ਬਰਨ ਸਭਾ ਹੋਇ ਹੈ ਜਾਣਾ। ਸੁਣੈ ਬਚਨ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਤੇ ਵਰਤੋਗਾ ਐਸਾ ਭਾਣਾ : ਦੇਹ ਸਬਦ ਵੀਚਾਰ ਕੇ ਸਮਝ ਲੀਜੈ ਮੇ ਕਉ ਦੋਸ ਨਾ ਰੰਚਕ ਦੀਜੈ। ਭਾਵੈ ਨਿਹਕਲੈਕੀ ਅਵਤਾਰ, ਅਬਵਾ ਭੋਗਲ ਪੁਰਾਣ ਪੜ੍ਹਿ ਦੇਖੇ। ਪਹਿਲਾਂ ਤਾਂ ਇਹ ਸਬਦ ਵੀਚਾਰ ਕੇ ਦੇਖੇ।੧੪੨।</p> <p>PAGE 233</p> <p>ਗੁਰੂ ਕਾ ਸਿਖ ਨ ਅਪਨਾ ਧਰਮੁ ਤਿਆਗੇਗਾ। ਗੁਰੂ ਕਾ ਸਿਖ ਗ੍ਰੰਥ ਜੀ ਦੇ ਕਹੇ ਲਾਗੇਗਾ। ਗੁਰੂ ਕਾ ਸਿਖ ਪਾਪ ਅਧਰਮ ਤੇ ਭਾਗੇਗਾ।੧੭੩।</p> <p>ਪਰੁ ਜਿਸ ਗੁਰੂ ਕੇ ਸਿਖ ਦੇ ਪੋਤੈ ਪੁੰਨ ਕੋਈ ਜਾਗੇਗਾ। ਮਲੇਛ ਦਾ ਸੰਗ ਨਹੀਂ ਕਰਨਾ, ਗੁਰੂ ਕਾ ਸਿਖ ਰਹੇ ਗੁਰੂ ਕੀ ਸਰਨਾ। ਅਜੇ ਕਲਿਜੁਗ ਹੈ ਨਿਦਾਨ, ਅਪਨਾ ਧਰਮ ਨਹੀਂ ਤਿਆਗਨਾ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਕਹੇ ਲਾਗਨਾ।੧੭੪।</p> <p>PAGE 236</p> <p>ਜੋ ਅਸਾਡਾ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਹੇ। ਸਿਖ ਸੋਈ, ਜੋ ਚਲੇ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਕਹੇ। ਸਿਖ ਗੁਰੂ ਕਾ ਜਾਨੈ ਸੋਈ, ਜੋ ਲਏ ਗੁਰੂ ਕਾ ਵੈਰੁ ਜੋ ਹੋਵੈ ਸਿਖ ਕੋਈ।੯੩। ਜੇ ਵੈਰ ਲੈਣ ਜੋਗਾ ਹੋਵੈ ਨਾਹੀ। ਤਾਂ ਨਾ ਕਰੇ ਰਤੇ ਸਿਉਂ ਹੋਰ, ਨਾ ਵਾੜੇ ਘਰਿ ਮਾਹੀ। ਅਤੇ ਜੋ ਸਿਖ ਅਖਾਇ ਗੁਰੂ ਕੇ ਵੈਰੀ ਨਾਲਿ ਹੋਤ ਕਰੇ। ਤਾਂ ਗੁਰੂ ਨਾਲਿ ਝੁਝ ਦਾਅਵਾ ਨਾਹੀ ਤਾਂ ਘਰਿ ਤਰਿਆ ਦੇ ਜਨਮ ਲੈ ਧਰੇ।੯੪।</p> <p>PAGE 222</p>
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1776AD: Mehma Parkash- Kavita by Sarup Das Bhalla mentions compositions like Bachitar Natak, Chaubis avtar, 404 Charitar translations done by court poets and prepared a Granth named “Vidya Sagar Granth”.No mention of any Avtar Lila Granth, Samund Sagar Granth, Bachitar Natak Granth or Dasvin Patshahi Da Granth.

1783 AD: Manuscript MSS Punjabi D5; 541 folios (HT Colebrook). Evidence shows that the historical sources written before 1783 do not mention any Granth similar to the pattern of presently published Dasam Granth with all the compositions compiled in one Granth. As mentioned above that the Bir seen by Randhir Singh in Calcutta, matched the compositions of Published Dasam Granth compiled by Sodhak committee during 1895-1896AD (published in 1900AD). This evidence is confirmed by the copy of a 1783 manuscript Dasmi Patshahi Da Granth that is preserved in British library Donated By “HT Colebrook” which matches with the published Dasam Granth, with minor changes, corrected by the Sodhak Committee and published first time in 1900AD currently available in 1428 Pages as 1.Dasam Sri Guru Granth Sahib Ji. Published by Jawahar Singh and Kirpal Singh, Amritsar in two volumes.2. Sri Dasam Granth Sahib Ji two volumes.

1790 AD; Bhai Sarup Singh “Guru Kian Sakhian” appeared in 1790AD after the appearance of Colebrook manuscript in 1783AD.

1797AD: Sukha Singh, “Gurbilas Patshahi 10” appeared in 1797 AD which is much after the Colebrook manuscript.

REHAT NAMA OF BHAI DESA SINGH:


This Rehatnama is often quoted in Favor of Sri Dasam Granth. Readers should read the evidence below and the decide themselves about the authenticity and dating of this Rehatnama..

“Sikh Rehatnamas”. This is just for the information of readers that according to Piara Singh Padam(1974 AD) all the Sikh Rehat Namas first time were reported by Pandit Tara Singh Narotam in 1884 AD. In his book “Sri Guru Tirath Sangrah”, which included list of 21 Rehat Namas. Later on, Bhai Bhagwan Singh who was follower of Baba Sumer Singh who became the Mahant at Sri Patna Sahib wrote “Ber Bimal Bibek Baridh Granth” which included 37 Rehat Namas. It proves that all Rehatnamas which appeared in these two Granths of Pandit Tara Singh & Bhai Bhagwan Singh are late 18th century or 19th century writings.

This Rehat nama is written after Colebrook Granth that appeared in 1783AD. Read Piara Singh Padam about the dating and internal inconsistencies against Sikh code of Conduct in the Rehatnama.

ਰਹਿਤਨਾਮੇ

ਪਿਆਰਾ ਸਿੰਘ ਪਦਮ



1974, 1978, 1984, 1989, 1991, 1995, 2000
ਅੰਨਵੀ ਵਾਰ ਜੂਨ 2006

(੮) ਭਾਈ ਦੇਸਾ ਸਿੰਘ : ਭੱਟ ਵਰੀਆਂ ਅਨੁਸਾਰ ਇਹ ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ ਦੇ ਦਸ ਪੁੱਤਰਾਂ ਵਿਚੋਂ ਸਭ ਤੋਂ ਛੋਟੇ ਸਨ। ਹੋਰ ਦੇਸਾ ਸਿੰਘ ਵੀ ਹੋ ਸਕਦਾ ਹੈ ਇਨ੍ਹਾਂ ਲਿਖਿਆ ਹੈ ਕਿ ਮੈਂ ਕੁਝ ਚਿਰ ਮਰਾਣੀ ਵਾਲੇ ਬੁਰੀ ਅੰਮ੍ਰਿਤਸਰ ਠਹਿਰਿਆ ਸਾਂ ਜਿਥੇ ਕਿ ਕਿਸੇ ਸਮੇਂ ਸ: ਜੱਸਾ ਸਿੰਘ ਕਲਾਲ ਵੀ ਨਿਵਾਸ ਕਰ ਚੁਕੇ ਹਨ। ਸ: ਜੱਸਾ ਸਿੰਘ ਦਾ ਦੇਹਾਂਤ ੧੭੮੩ ਈ: ਹੈ। ਇਸ ਤੋਂ ਪਰਗਟ ਹੈ ਕਿ ਭਾਈ ਦੇਸਾ ਸਿੰਘ ਜੀ ਨੇ ਇਹ ਰਹਿਤਨਾਮਾ ਅਠਾਰ੍ਹਵੀਂ ਸਦੀ ਦੇ ਅੰਤ ਵਿਚ ਲਿਖਿਆ। *Page 49*
ਆਪ ਬੀੜੀ

ਏਕ ਕਤੂਹਲ ਐਰ ਜੋ ਬਰਨਉਂ ਸੁਭ ਸਿਰ ਨਾਇ। *Page 136*
ਸੁਨ ਪੁਤੀਤ ਕਰਿ ਉਚਿ ਮੈ ਕਹਉ ਸਬਹਿ ਸਭ ਭਾਇ। ੧੨੪।
ਗੁਰਿੰਦ ਸਿੰਘ ਕੇ ਮੈ ਹੋ ਚੇਰੇ। ਦੇਸਾ ਸਿੰਘ ਨਾਮ ਹੈ ਸੋਰੇ।
ਅੰਮ੍ਰਿਤਸਰ ਇਕ ਬੁੰਗਾ ਅਹੈ। ਨਾਮ ਮਿਰਾਣੀ ਵਾਲਾ ਕਹੈ। ੧੨੫।
ਤਾਂ ਮੈ ਜੱਸਾ ਸਿੰਘ ਫਿਪਾਲਾ। ਬਸਤ ਭਏ ਸੁਖ ਮੈ ਬਹੁ ਕਾਲ।
ਹਮ ਭੀ ਤਹਿ ਹੀ ਕਾਲ ਬਿਤਾਯੇ। ਬਿਰਧ ਭਯੋ ਸਬ ਆਯੁ ਗਵਾਯੇ। ੧੨੬।
੧. ਸ: ਜੱਸਾ ਸਿੰਘ (ਕਲਾਲ); ਆਹਲੂਵਾਲੀਆ (੧੭੧੮—੧੭੮੩ ਈ:)

੧੩੬

ਕੁਝ ਰਹਿਤਨਾਮਿਆਂ ਵਿਚ ਕੁਝ ਕੁ ਗੱਲਾਂ ਅਜਿਹੀਆਂ ਅੰਕਿਤ ਹਨ, ਜੋ ਗੁਰਮਤਿ ਅਨੁਸਾਰੀ ਨਹੀਂ ਜਿਵੇਂ ਕਦੀ ਕਾ ਪੰਡਿਤ ਸਿਖ ਲੇਖਕਾਂ ਬ੍ਰਾਹਮਣਾਂ ਦੀ ਵਡਿਆਈ ਕੀਤੀ ਹੈ, ਤੁਰਕਾਂ ਪ੍ਰਤੀ ਅਤਿ ਸਖਤ ਸ਼ਬਦ ਵਰਤੇ ਹਨ, ਅਰਬੀ ਫਾਰਸੀ ਪੜ੍ਹਨੀ ਮਨ੍ਹਾ ਕੀਤੀ ਹੈ। ਦੇਸਾ ਸਿੰਘ ਨੇ ਲਿਖਿਆ ਹੈ:

PAGE 44
ਭਤੀ ਅਭੀਮ ਚੁ ਮਾਸਾ ਭੰਗ। ਇਨ ਕੇ ਖਾਵਹਿ ਕਦੀ ਨਿਸੰਗ।
ਇਸ ਤੇ ਅਧਿਕ ਨ ਅਮਲ ਵਧਾਵੈ। ਵਧੈ ਅਮਲ ਤਉ ਨਰ ਦੁਖ ਪਾਵੈ। ੧੨੭।
ਇਥੋਂ ਜਿਥੋਂ ਇਕ ਥਾਂ ਲੇਖ ਹੈ:

ਰਣ ਮੈ ਚਲੇ ਤੇ ਮਦਰਾ ਸੇਵੈ। ਅਵਰ ਦਿਵਸ ਕਹੂੰ ਨਾਮ ਨ ਲੇਵੈ। ੧੨੫।
ਭਾਵੇਂ ਇਹ ਗੱਲਾਂ ਸਮੇਂ ਦੀਆਂ ਲੋੜਾਂ ਤੇ ਹਾਲਾਤ ਅਨੁਸਾਰ ਠੀਕ ਵੀ ਹੋਵਣ, ਪਰ ਸਿਖ ਸਿਧਾਂਤ ਇਨ੍ਹਾਂ ਨੂੰ ਉਚਿਤ ਕਰਾਰ ਨਹੀਂ ਦਿੰਦੇ। ਇਕ ਗੱਲ ਹੋਰ ਵੀ

ਰਣ ਮੈ ਚਲੇ ਤੇ ਮਦਰਾ ਸੇਵੈ। ਅਵਰ ਦਿਵਸ ਕਹੂੰ ਨਾਮ ਨ ਲੇਵੈ।
ਰਣ ਕੇ ਪਾਇ ਸਿੰਘ ਜਿਉਂ ਗਰਜੈ। ਸਨਮੁਖ ਨਰੇ ਮਲੇਛਨ ਬਰਜੈ। ੧੨੫।

ਭਤੀ ਅਭੀਮ ਚੁ ਮਾਸਾ ਭੰਗ। ਇਨ ਕੇ ਖਾਵਹਿ ਕਦੀ ਨਿਸੰਗ। ੧੨੭।
ਇਸਤੇ ਅਧਿਕ ਨ ਅਮਲ ਵਧਾਵੈ। ਵਧੈ ਅਮਲ ਤਉ ਨਰ ਦੁਖ ਪਾਵੈ।

} *Page 131*
} *Page 130*

Who was Desa Singh? According to Piara Singh Padam, Desa Singh could be son of Mani Singh or could be any other Desa Singh. There are four Bhai Mani Singh reported in literature as follows and IHRO must provide the evidence that this Bhai Desa Singh was son of which Giani /Shahid Mani Singh who scribed GGS in 1706AD? All of Bhatwahi”s must be traced and

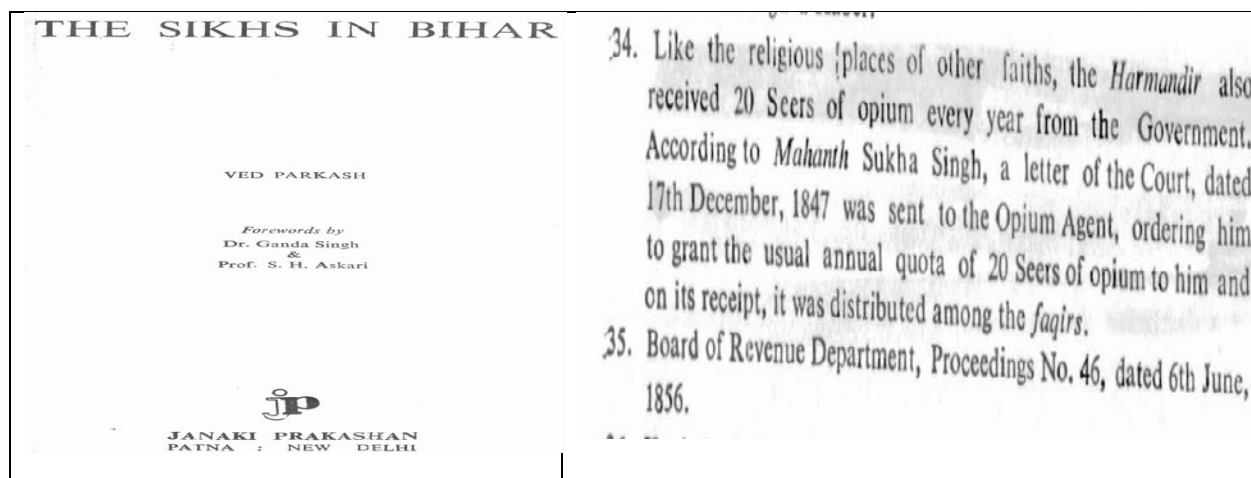
other academic parameters must be followed to prove the real identity of Desa Singh who from the internal evidence of this Rehatnama seem to be an opium addict personality as he recommends that “Sikhs can take opium and Bhang per Sikh code of conduct (see chhand 32).

1) Bhai Mani Singh of Alipur (Multan).2) Bhai Mani Singh Kambo.3) Bhai Mani Singh Dulat, Jat of Kambowal.4) Bhai Mani Singh, a resident of Kaney kachay

The internal evidence of Rehatnama itself that it was written in the end of 18th century as the Chaand number, 126 (in the autobiography) indicates and Desa Singh confesses that he first lived in Morali Bunga in Amritsar where at one time Jassa Singh Kalal lived. Please note Jassa Singh Kalal (Ahluwalia) died in 1783 AD. Chaand number 32 of this Rehatnama also states “Sikhs can take opium and Bhang per Sikh code of conduct”. And in Chaand 45 this Rehat Nama also includes the use of alcoholic drinks by the Sikhs per code of conduct (Anti Gurmat internal evidence) makes this Rehatnama spurious and doubtful

Desa Singh reports also in the autobiography in this Rehatnama that from Amritsar he goes to Patna Sahib where he sees in his dream Guru Gobind Singh Ji who tells him about the various compositions of Dasam Granth. If one believes that Dasam Granth was compiled by Bhai Mani Singh in early 1700,s then why Desa singh has to see it in a dream? Sukha singh distributed the opium and it appears Desa singh was one of the recipients. Thereby, writing the above 32 Chhand for use of opium for Sikh code of conduct in order to Justify his addiction. Please note Mahants at Harmandir Patna Sahib received 20 Seers of Opium annually.

Desa Singh Rehat Nama written in the end of 18th century at Patna supports my opinion about Dasam Granth that it was compiled with some assistance from Nirmalas at Patna. Desa Singh went to Patna Sahib, must be listening stories about Britishers supplying opium to the Nirmalas of Patna. This assertion is recorded in the book, “Sikhs of Bihar” published by Dr Ved Parkash at page 127 (see below).That is why Desa singh writes about the usage of opium and Bhang as a part of code of conduct of Sikhs. Who will recommend opium, Bhang and alcoholic as a part of Sikh code of conduct for the Khalsa? .



Sikhan Di Bhagatmala: This is another Rehatnama often quoted. Readers should read the evidence given below and decide themselves about the authenticity of this Rehatnama.

Did Bhai Mani Singh authored “Sikhan di Bhagatmala”? Mani Singh as its author is questioned by Bhai Vir Singh in the introduction the book edited in 1921. The opinion of two scholars namely Dr Surindar Singh Kohli and Dr. Tarlochan Singh Bedi are given below.

Anyhow (Sakhi 128) in the book talks about Mian Jamal came under care of Guru Hargoibnd and not about Guru Gobind Singh.. There are many manuscripts of the Sikhan Di Bhagat Mala, and in all of them the teeka of eleventh var of Bhai Gurdas ends at Sakhi Number 152 and in one at 139. The Sakhi reported coming after the finishing of the end of 11th var of Bhai Gurdas in the twelve extra Sakhis written in some manuscripts. The correct number of the Sakhi is 158. For the information of readers, Sikhan di Bhagat Mala in literature is also called, Bhagat Ratna Wali. It was first edited by Bhai Veer Singh in 1921 and name “Sikhan di Bhagatmala” was changed by him from an old manuscript which has only one thirty nine sakhis. Then in the second edition, in the introduction Bhai Vir Singh writes that he found other manuscripts of this Sikh Bhagat Mala where after the end of eleventh var teeka, there were additional twelve sakhis written by somebody else.

1) Generally it is said that “Sikhan di Bhagat Mala” was written by Bhai Mani Singh, however, Bhai Vir Singh in introduction of 2nd edition writes that, “He is not sure that this document was written by Bhai Mani Singh. He thinks that somebody else wrote it and the name of the document to be written by Bhai Mani Singh”.

2) Dr. Surinder Singh Kohli wrote a chapter on Bhai Mani Singh in the his edited book, “Punjabi University Punjabi Sahit Da Ithas”, published by Punjabi University, 1967,1986. In this chapter he concluded that Bhagat RatnaWali cannot be the writings of Bhai Mani Singh because the author has made lots of mistakes by writing certain Sakhis which are against Gurmat philosophy.

3) Dr. Tarlochan Singh Bedi (Head Punjabi Dept., Government Brjindra College) edited the book, “Sikhan Di Bhagat Mala” published by Punjabi University, 1986. He gives details on the issue of different manuscripts of “Sikhan Di Bhagat Mala” and talks about structure, language, inconsistencies and authorship of four such manuscripts and concludes that:

1) Sikhan Di Bhagat Mala is not written of Bhai Mani Singh

2) Writer of Sikhan Di Bhagat Mala and of Gurbilas Patshahi 6 is the same (appropriate evidence given by the author). In his opinion Kavi Sohan is the writer of “Sikhan Di Bhagat Mala”

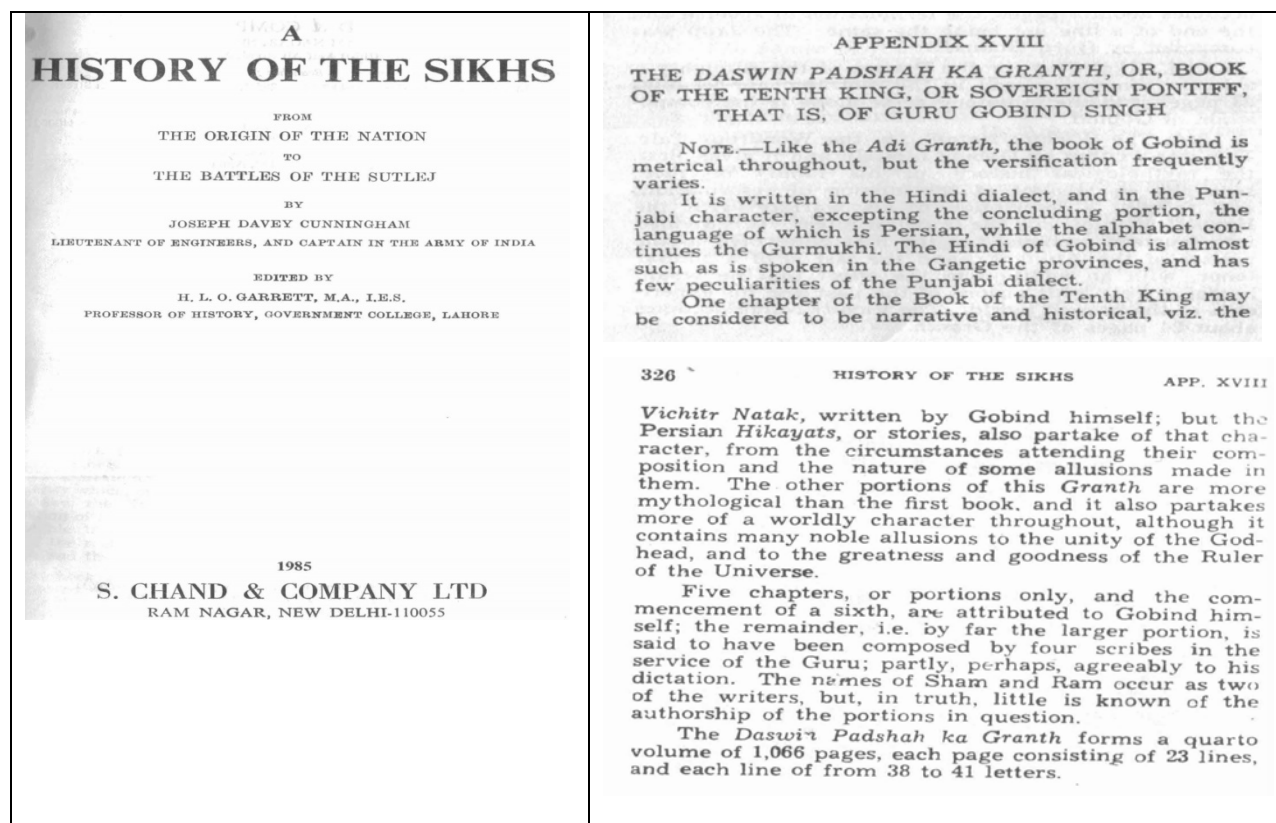
I would encourage the readers to read, “Sikhan di Bhagatmala” by Tarlochan Singh Bedi and decide yourself. Bedi in his introduction quotes many anti-Sikh Sakhis. For example Sakhis 90 and 47 are anti- Gurmat. Sakhi 156 reads that Guru Gobind Singh recommended the usage of addictive substances for Sikhs. Sakhi 157 reads as, “When Sikhs go to court they should use scissor to trim and level their beard. This was request # 7 from the Sikhs to 10th guru who then put signature on this special order for Sikhs. This sakhi deals with ten clarification which Sikhs asked from 10th Guru Ji”. Sakhi 154 reads that guru Teg Bahadur was not martyred by Aurangzeb but 9th guru himself “asked a Rajput to cut his head with the sword and Rajput obliged”. How could IHRO imagine that Bhai/Giani/Shahid Mani Singh who scribed final version of Guru Granth Sahib (Damdama Sahib Bir) in 1706 AD, could scribe Sakhis which are out rightly anti-Sikh, anti-Gurmat and anti-Rehat Maryada, and distort Martyrdom of Guru Teg Bahadur .

In reviewing the British library manuscript (MSS IOR EUR McKenzie Volume 40 British Library) List of Sikh Compositions Translated by John Leyden and Used by Malcolm. Evidence shows that “Bhagat Ratanavali” composition is actually Teeka of 10th Var from Punjabi account of pious personages starting with stories of Dru, Naradmuni, Prahlada, Rajakanak, Raja Harichandra, Krishna, Dropti, Pandavs, Jaidev, Namdev, Trilochan, Dhana Jat, Kuber, Indra, Robber Valmiki, Gobind Raj, and Krishna in the end. It matches with 10th Var of Bhai Gurdas. (See Page 208 – 220 of the manuscript). The evidence from Sikh literature proves that “Bhagat Ratanavali” is the Teeka of tenth var of Bhai Gurdas and there was no Teeka of Var eleventh in Bhagat Ratanavali until the end of eighteenth century when this entry in manuscript was made. Otherwise Dr. Leyden would have translated it. This proves the point that Bhagat Ratanavali or/Sikhan Di Bhagatmala which is the Teeka of Eleventh Var of Bhai Gurdas was written in end of 18th century or early 19th century & 12 extra Sakhis were added. And to make it popular, the name of Bhai Mani Singh was attributed to it as an author.

“Who is the real author of Sikhan Di Bhagat Mala?, when was it written?, where was the document before it was edited first time by Bhai Vir Singh in 1921 AD.? Who wrote 12 extra Sakhis in the document when all original 152 Sakhis are Teeka of 11th var of Bhai Gurdas? It would be interesting to see as to how Harbhajan Singh and his group clarify numerous internal textual inconsistencies.

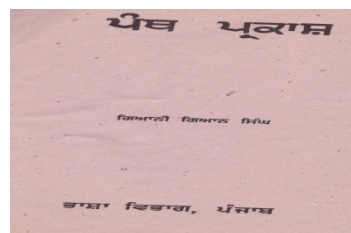
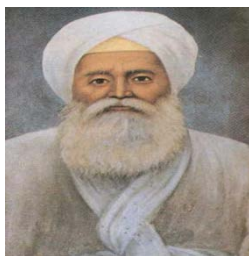
Cunningham in 1846 AD raises the issue on the authenticity of Sri Dasam Granth. **Cunningham is completely accurate in giving his views regarding the “Sketch of the Sikhs” as an inaccurate historical account on Sikhs written by Malcolm as mentioned above. Britishers invited Earnest Trump in 1870 AD for preparing a translation of Guru Granth Sahib. Why was it not done before? Read below pages 325-326. Cunningham writes that, “only 5 chapters/compositions or part only and commencement of 6th chapter/composition of Dasam Granth is only attributed to Guru Gobind Singh. But large portion by 4 other scribes. Hindi style as spoken in Gang etic provinces again indicating toward to Patna and Calcutta area”.**

Read the account yourself below.



The evidence given above shows that there were scattered compositions in literature of 18th century until 1783AD. This is clearly indicated by Giani Gian Singh in his book, “Panth Parkash”. No Granth similar to the pattern of presently published Dasam Granth, with all the compositions compiled in one Granth, can be found prior to 1783 AD in literature. Evidence confirms that British library Manuscript MSS Punjabi D5; 541 folios, donated to London library by “HT Colebrook” 1812AD was published with minor changes by Sodhak Committee in 1900AD now available in 1428 Pages as 1. Dasam Sri Guru Granth Sahib Ji, Published by Jawahar Singh and Kirpal Singh, Amritsar, in two volumes. 2 Sri Dasam Granth Sahib Ji, in two volumes Published by Chatar Singh and Jeevan Singh, Amritsar.

15. Giani Gian Singh reports there were scattered compositions of dasam granth literature in 18th century until they were compiled and inserted into certain other compositions.



Giani Gian Singh (1822-1921), poet and historian, was born of a Dullat Jatt family on 5 Baisakh 1879 sk/15 April 1822, at Laungoval, a village in present-day Sangrur district of the Punjab. He writes about Dasam Granth in the following words:

<http://www.sikhphilosophy.net/history-of-sikhism/107-giani-gian-singh-1822-1921-a.html>

From The book Panth Parkash⁴⁷

ਦੋਹਰਾ

ਆਦ ਗ੍ਰੰਥ ਗੁਰ ਦਸਮ ਕੀ ਕਥਾ ਜਥਾਰਥ ਗਾਇ

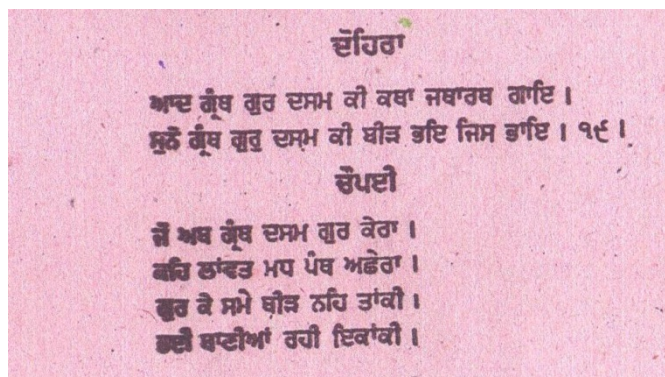
ਸੁਨੇ ਗ੍ਰੰਥ ਗੁਰ ਦਸਮ ਕੀ ਬੀੜ ਭਇ ਜਿਸ ਭਾਇ (19)

ਚੌਪਈ

ਜੋ ਅਬ ਗ੍ਰੰਥ ਦਸਮ ਗੁਰ ਕੇਰਾ ॥ ਕਹਿਲਾਵਤ ਮਧ ਪੰਥ ਅਛੇਰਾ।

ਗੁਰ ਕੇ ਸਮੇ ਬੀੜ ਨਹਿ ਤਾਂਕੀ ॥ ਭਈ ਬਾਣੀਆਂ ਰਹੀ ਇਕਾਂਕੀ।

ਗਿ: ਗਿਆਨ ਸਿੰਘ, ਪੰਥ ਪ੍ਰਕਾਸ਼, ॥19॥ ਸਫਾ (319)



⁴⁷ Giani Gian singh Panth parkash Published by BHasha Vibagh pages 318-322

(The Granth that is now known as that of the 10th Guru. This Granth is regarded as the best in the Panth. There was no bir of this Granth during the time of the Guru. These compositions remained separated here and there)

ਆਦਿ ਗ੍ਰੰਥ ਸਾਹਿਬ ਸਮ ਗ੍ਰੰਥ।

ਇਹ ਭੀ ਬਨਹੈ ਮਾਨੈ ਪੰਥ।

ਇਹ ਸੁਨ ਦਸਮੇ ਗੁਰੂ ਉਚਾਰੀ।

ਗੁਰੂ ਅਰਜਨ ਬਡ ਭਏ ਉਪਕਾਰੀ।

ਉਨ ਕੀ ਨਹਿ ਬਰਾਬਰੀ ਚਹੀਏ।

ਨਾ ਹਮ ਕਰੈਂ ਨ ਤੁਮ ਫਿਰ ਕਹੀਏ।

ਗਿ: ਗਿਆਨ ਸਿੰਘ, ਪੰਥ ਪ੍ਰਕਾਸ਼, ਸਫਾ (320)

ਆਦਿ ਗ੍ਰੰਥ ਸਾਹਿਬ ਸਮ ਗ੍ਰੰਥ।
ਇਹ ਭੀ ਬਨਹੈ ਮਾਨੈ ਪੰਥ।
ਇਹ ਸੁਨ ਦਸਮੇ ਗੁਰੂ ਉਚਾਰੀ।
ਗੁਰੂ ਅਰਜਨ ਬਡ ਭਏ ਉਪਕਾਰੀ।
ਉਨ ਕੀ ਨਹਿ ਬਰਾਬਰੀ ਚਹੀਏ।
ਨਾ ਹਮ ਕਰੈਂ ਨ ਤੁਮ ਫਿਰ ਕਹੀਏ।

Page 320 Panth Prakash Giani Gian Singh

ਗਿ: ਗਿਆਨ ਸਿੰਘ, ਪੰਥ ਪ੍ਰਕਾਸ਼, ॥ 19 ॥ ਸਫਾ (321)

“ਸੁੱਖਾ ਸਿੰਘ ਗ੍ਰੰਥੀ ਔਰ। ਰਚੀ ਬੀੜ ਪਟਨੇ ਮੈਂ ਔਰ।

ਅਠਾਰਾ ਸੈ ਬੱਤੀ ਮਾਹੈ। ਰਖਿਓ ਸੁਖਮਨਾ ਛਕੇ ਵਾਹੈ।

ਅੰਕਪਲੀ ਲੋ ਅਨਕ ਪਰਸੰਗ। ਰਾਖੇ ਓਣਨ ਆਪਨੈ ਢੰਗ।

ਭੋਗ ਛਕਯੋਂ ਪਰ ਪਾਯੋ ਤਾਂਹਿ। ਤੀਨ ਬੀੜ ਹੋਈ ਬਿਧਿ ਯਾਹਿ।

ਪੁਨਾ ਚੜਤ ਸਿੰਘ ਤਾਂਕੇ ਪੂਤ। ਅਖਰ ਦਸਮ ਗੁਰੂ
ਸਮਸੂਤ। ਕਰ ਕੈ ਪਾਂਚ ਪਤਰੇ ਔਰ।

ਗੁਰ ਤਰਫੋਂ ਲਿਖ ਪਾਏ ਗੌਰ।

ਔਰ ਗ੍ਰੰਥ ਇਕ ਵੈਸਾ ਕੀਓ।

ਸੋ ਬਾਬੇ ਹਾਕਮ ਸਿੰਘ ਲੀਓ।

ਸੋ ਗੁਰਦਵਾਰੇ ਮੋਤੀ ਬਾਗ।

ਹੈ ਅਬ ਹਮਨੇ ਪਿਖਯੋ ਬਿਲਾਗ।”

ਗਿ: ਗਿਆਨ ਸਿੰਘ, ਪੰਥ ਪ੍ਰਕਾਸ਼, ਸਫਾ (322)

“ਔਰੈਂ ਗਰੰਥ ਕਈ ਉਨ ਲਿਖੇ। ਅਖਰ ਗੁਰੂ ਸਮ ਹੈ ਹਮ ਪਿਖੇ।

ਦਸਖਤ ਦਸਮ ਗੁਰੂ ਕੇ ਕਹਿਕੈ।

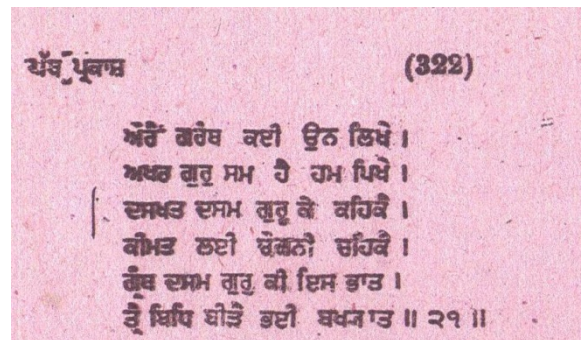
Giani Gian Singh Panth Prakash pg. 321

ਸੁਖਾ ਸਿੰਘ ਗ੍ਰੰਥੀ ਔਰ।
ਰਚੀ ਬੀੜ ਪਟਨੇ ਮੈਂ ਗੌਰ।
ਅਠਾਰਾ ਸੈ ਬੱਤੀ ਮਾਹੈ।
ਰਖਿਓ ਸੁਖਮਨਾ ਛਕੇ ਵਾਹੈ।
ਅੰਕਪਲੀ ਲੋ ਅਨਕ ਪਰਸੰਗ।
ਰਾਖੇ ਓਣਨ ਆਪਨੈ ਢੰਗ।
ਭੋਗ ਛਕਯੋਂ ਪਰ ਪਾਯੋ ਤਾਂਹਿ।
ਤੀਨ ਬੀੜ ਹੋਈ ਬਿਧਿ ਯਾਹਿ।
ਪੁਨਾ ਚੜਤ ਸਿੰਘ ਤਾਂਕੇ ਪੂਤ।
ਅਖਰ ਦਸਮ ਗੁਰੂ ਸਮਸੂਤ।
ਕਰ ਕੈ ਪਾਂਚ ਪਤਰੇ ਔਰ।
ਗੁਰ ਤਰਫੋਂ ਲਿਖ ਪਾਏ ਗੌਰ।
ਔਰ ਗ੍ਰੰਥ ਇਕ ਵੈਸਾ ਕੀਓ।
ਸੋ ਬਾਬੇ ਹਾਕਮ ਸਿੰਘ ਲੀਓ।
ਸੋ ਗੁਰਦਵਾਰੇ ਮੋਤੀ ਬਾਗ।
ਹੈ ਅਬ ਹਮਨੇ ਪਿਖਯੋ ਬਿਲਾਗ।

Giani Gian Singh Panth Prakash pg. 322

ਕੀਮਤ ਲਈ ਚੌਗਨੀ ਚਹਿਕੈ।

ਗ੍ਰੰਥ ਦਸਮ ਗੁਰੂ ਕੀ ਇਸ ਭਾਤ। ਤੂੰ ਬਿਧਿ ਬੀੜੈ ਭਈ ਬਖਯਾਤ”



॥ 21 ॥ ਗਿ: ਗਿਆਨ ਸਿੰਘ, ਪੰਥ ਪ੍ਰਕਾਸ਼, ਨਿਵਾਸ ੩੬, ਅੰਕ ੨੧. Briefly it translates: There is another Granthi named Sukha Singh who compiled a bir on his own at Patna. Charat Singh is his son. His handwriting perfectly matches with that of the Guru. Having announced that these writings are from the pen of the Guru, he received money four the times.

ਅਸਲੀ ਦਸਮ ਗ੍ਰੰਥ-Real Dasam Granth Per Giani Gian Singh

ਸਹੀ ਸ਼ਬਦਾਂ ਵਿਚ ਦਸਮੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਦਮਦਮੇ ਸਾਹਿਬ ਵਿਚ ਠਹਿਰਨ ਦੇ ਸਮੇਂ ਉਹਨਾਂ ਦੇ ਆਦੇਸ਼ ਅਨੁਸਾਰ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਬਾਣੀ ਅੰਕਿਤ ਕੀਤੀ ਜਾਣ ਵਾਲੀ ਬੀੜ, ਜਿਸ ਨੂੰ ਉਹਨਾਂ ਨੇ ਜੋਤੀ-ਜੋਤਿ ਸਮਾਉਣ ਤੋਂ ਤਿਨ ਤਿਨ ਦਿਨ ਪਹਿਲਾਂ (ਸਨ ੧੭੦੮ ਵਿਚ) ਗੁਰ ਗੱਦੀ ਸੌਂਪੀ, ਦਸਮ ਗ੍ਰੰਥ ਆਖੀ ਜਾ ਸਕਦੀ ਹੈ।

Read Shabd Moorat page 51 and 52 below, Randhir singh documents that 3 of Birs whose Nishani is given in Giani Giani Singh account could not be found neither original nor even in copy. Only fourth one is at Moti bagh which is a copy of Bir written in 1775AD(samat 1832) at Patna sahib and none is found there. Moti bagh Bir is also Lost during Blue star/1984AD. So, all 4 Birs whose Nishani is given in Giani Giani Singh account including hat referred by kahan Singh Nabha are not found anywhere.

<p>ਗਿ: ਗਿਆਨ ਸਿੰਘ, ਪੰਥ ਪ੍ਰਕਾਸ਼, ਨਿਵਾਸ ੩੬ ਅੰਕ ੧੮(੩੧੮)</p> <p>ਅਸਲ ਦਸਮ ਗੁਰ ਵਾਲਾ ਗ੍ਰੰਥ।</p> <p>ਰਹਿਤ ਬ੍ਰਿਧ ਦਲ ਮੈ ਮੱਧ ਪੰਥ।</p> <p>ਘਲੂਘਾਰਾ ਜਬ ਵੱਡ ਭਯੋ।</p> <p>ਗ੍ਰੰਥ ਦੁਰਾਨੀ ਸੋ ਲੀਉ।</p> <p>ਅੱਥ ਸੋ ਕਾਬਲ ਮੱਧ ਜਾਨੋ।</p> <p>ਬੜੀ ਧਰਮਸ਼ਾਲਾ ਮੈ ਜਾਨੋ।</p>	<p>ਗਿ: ਗਿਆਨ ਸਿੰਘ, ਪੰਥ ਪ੍ਰਕਾਸ਼, ਨਿਵਾਸ ੩੬ ਅੰਕ ੧੮(੩੧੮)Giani Gian singh Panth Parkash Page 318</p>
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16. Did first part Of Dasam Granth Finished in 1698? WHY this Khalsa Granth does not refer to the event of “Creation OF Khalsa, 1699 AD”. No evidence of its sanctification by Guru Gobind Singh Ji?.

Why this Khalsa Granth is without the event of Creation OF Khalsa although it includes 1706 Zafarnama?. Whether the first part Of Dasam Granth was finished in 1698? Infact Myth and reality got mixed up and Randhir Singh SGPC research scholar promoted the idea.

Panth has declared per Gumata#1 June 6th 2008 that no one has any right to create controversy about the specific writings contained in Dasam Granth that have been recognized and accepted by the Sikh Panth for Sikh Code of Conduct, prescribed recitation in daily prayer and Sikh Baptismal(Khandey De Pahul). Nobody has any disagreement on this issue⁴⁸. Scholars must answer “Why the event, Creation of Khalsa 1699 AD is absent in this Khalsa Granth?. **Why there is no mention of procedure of Khande the pahul in this khalsa Granth?** If in fact it is Granth of the khalsa? Scholars have already opined on Two 17th century and one 18th century recessions of Dasam Granth wherein dates such as 1687,1688,1695,1696 and 1698 and Zafarnama (1706AD) find mention but create many historical and textual problems with these documents. Event of Creation of Khalsa is not recorded in any of them. Therefore they are questionable on academic basis and need more investigation about their Authenticity. Guru Gobind Singh Ji was alive during those years but no Evidence supports that he sanctified any such compositions/writings/ Granth. In his book Shabad Moorat on page 14&15 ⁴⁹Randhir Singh claims that first version of DG with Ram Avtar was finished in 1698 AD. Internal evidence shows that Krishan Avtar was composed between 1687-1688 & Chritropakhyan in 1696 AD⁵⁰ whereas these compositions were placed after of the composition of Ram Avtar. Randhir Singh claims this on the basis of Khas Patra on page 14 of his book “that by 1698, until the end of Ram Avtar only 2255 verses of DG were finalized ⁵¹. But published Dasam Granth shows total count of chhands equals to 3097 until end of Ram Avtar Composition. Readers can count themselves from Published Dasam Granth the count is: Jaap Sahib -198, Akal Ustati-271, Bachitar Natak - 471, Chandi Chritar Ukat Bilas-233, Chandi Chritar Second -262, Var Bhagauti Ji Ki -55, Gian Parboddh-336, Chaubis Avtar (total of all)-417 and Ram Avtar -864= 3097) ⁵². Therefore there is

⁴⁸ Gurmata from Sri Akal Takhat June 6th 2008. http://sgpc.net/akaltakhat_hukum/hukumnamas.asp.

⁴⁹ *Shabad Moorit –Dasven Patshah da Granth Da Ithas* by Randhir singh published by SGPC, 1962

⁵⁰ Dasam Sri Guru Granth Sahib Ji. Published by Jawahar Singh and Kirpal Singh, Amritsar. Two volumes.

2) Sri Dasam Granth Sahib Ji. Published by Chatar Singh and Jeevan Singh, Amritsar.

⁵¹ *Shabad Moorit –Dasven Patshah da Granth Da Ithas* by Randhir singh published by SGPC, 1962

⁵² Dasam Sri Guru Granth Sahib Ji. Published

no historical or textual proof that First part of Dasam Granth was written in 1698 AD. This is the figment of mind of Randhir Singh to make it match with Kesar Singh Chhiber's Brahminical account with many wrong dates and also make it compatible with so called Mani Singh. Why Randhir Singh's book is silent on Banno version in the portion of Guru Granth in this Bir? All Dasam Granth Birs contain the composition of Zafanama. Therefore it proves that all of them were produced in post 1706 era. Then why **this** Khalsa Granth is without the event of Creation OF Khalsa.. Such a significant event of Guru Gobind Singh's life is missing here. Why there is no sanctification of this granth by Guru Gobind Singh Ji?. Randhir Singh took the Number of 2255 from Patna Bir(read folio 92b Below) and never cared to do counting from Published Dasam Granth⁵³. Although Patna Bir was rejected by the Sodhak Committee and It contains over 8 extra compositions which were not included in Sodhak committee published Dasam Granth. For details on these excluded compositions read Dr.Balwant singh Dhillon⁵⁴. Text at the beginning of the Krishan Avtar in Khas Patra does not match with the published Dasam Granth. In the start of Khas Patra with different serial # of verse 2254- 2258(changed to 1-4 of chhand Krishna Avtar page 254, pub. DG) and change in content in 2258 /4 Chand in published DG as "1192 chhands" while in Khas Patra same words of the Chhand 2258 reads it "1186 chhands".(No#1186 dasam Da Mila Laina//3448// afzu chhands". If Khas patra is taken as writing of Guru Gobind Singh ji then who changed the serial Number of Chhands and contents of the chhands in Published Dasam Granth. Is it Sodhak committee or already done in 1783AD by the compiler of Colebrook Dasam Granth? Readers can decide themselves.

⁵³Dasam Sri Guru Granth Sahib Ji. Published by Jawahar Singh and Kirpal Singh, Amritsar. Two volumes.

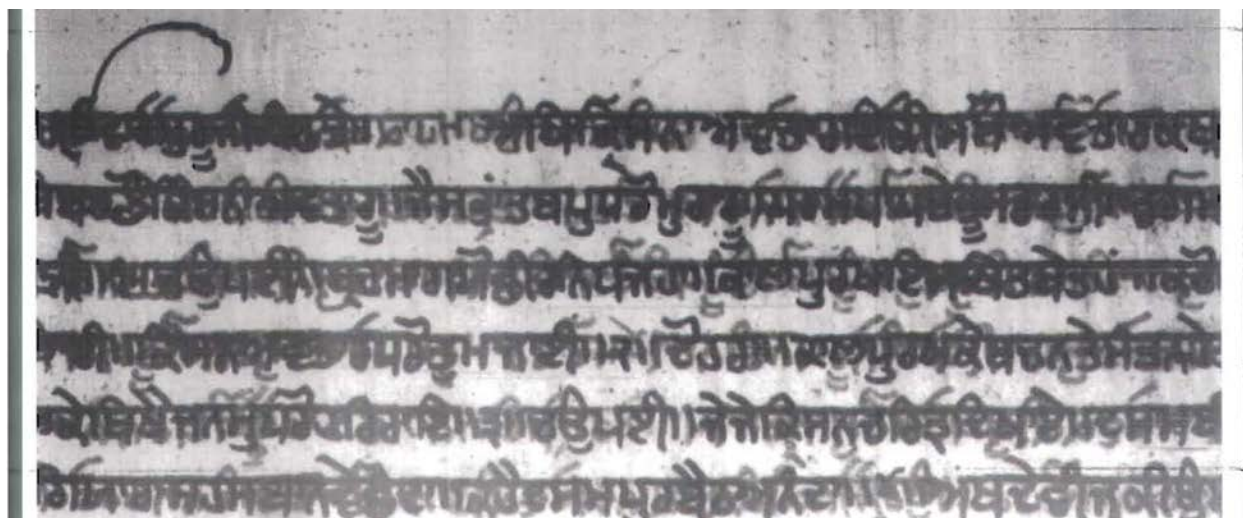
2)Sri Dasam Granth Sahib Ji. Published by Chatar Singh and Jeevan Singh, Amritsar.

⁵⁴

<http://www.globalsikhstudies.net/pdf/Text%20of%20Some%20compositions%20Excluded%20by%20Sodhak%20committee%20in%201895-1896%20from%2032%20Granth%20Jasbir%20Singh%20Mann.pdf>

ੴ ਓ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥
 ਅਬ ਕ੍ਰਿਸਨਾ ਅਵਤਾਰ ਇਕੀਸਮੇ ਅਵਤਾਰ ਕਥਨੇ ॥ ਚੌਪਈ ॥ ਅਬ
 ਬਰਨੈ ਕਿਸਨਾ ਅਵਤਾਰੂ ॥ ਜੈਸ ਭਾਂਤ ਬਪੁ ਧਰਜੇ ਮੁਰਾਰੂ ॥ ਪਰਮ ਪਾਪ
 ਤੇ ਭੂਮ ਭਰਾਨੀ ॥ ਭਗਮਗਾਤ ਬਿਧ ਤੀਰ ਸਿਧਾਨੀ ॥ ੧ ॥ ਚੌਪਈ ॥
 ਬ੍ਰਹਮਾ ਗਯੋ ਛੀਰ ਨਿਧ ਜਹਾਂ ॥ ਕਾਲ ਪੁਰਖ ਇਸਥਿਤ ਥੇ ਤਹਾਂ ॥ ਕਹੈ
 ਬਿਸਨ ਕਹ ਨਿਕਟ ਬੁਲਾਈ ॥ ਕਿਸਨ ਅਵਤਾਰ ਧਰੇ ਤੁਮ ਜਾਈ ॥ ੨ ॥
 ਦੋਹਰਾ ॥ ਕਾਲਪੁਰਖ ਕੇ ਬਚਨ ਤੇ ਸੰਤਨ ਹੇਤ ਸਹਾਇ ॥ ਮਥਰਾ ਮੰਡਲ
 ਕੇ ਬਿਖੈ ਜਨਮੁ ਧਰਜੇ ਹਰਿ ਰਾਇ ॥ ੩ ॥ ਚੌਪਈ ॥ ਜੇਜੇ ਕਿਸਨ ਚਰਿਤ
 ਦਿਖਾਏ ॥ ਦਸਮ ਬੀਚ ਸਭ ਭਾਖ ਸੁਨਾਏ ॥ ਗਯਾਰਾ ਸਹਸ ਬਾਨਵੇ ਛੰਦਾ
 ਕਰੇ ਦਸਮ ਪੁਰ ਬੈਠ ਅਨੰਦਾ ॥ ੪ ॥

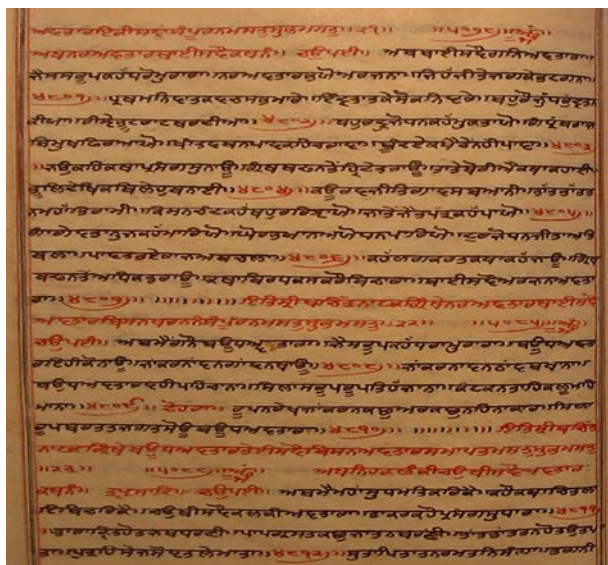
Folio 91 Colebrook Dasami Patshahi Granth shows this change happened in 1783AD. This copy is from Microfilm but one can read (ਗਯਾਰਾ ਸਹਸ ਬਾਨਵੇ ਛੰਦਾ ਕਰੇ ਦਸਮ ਪੁਰ ਅਨੰਦਾ!!੪!!) Chhand # 4 in last line. Is it a coincidence?



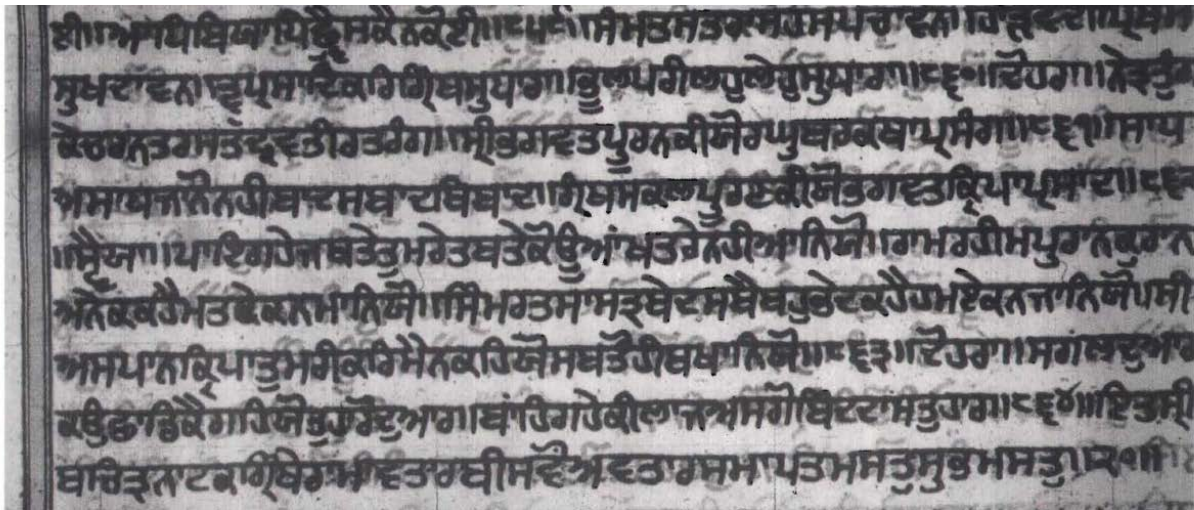
- Khas Patra from Mani Singh Bir as quoted By Randhir Singh on Page 14 of his Book "ShabadMoorat dasmey patshah dey Granth da Ithas". Read Chhand 2268.



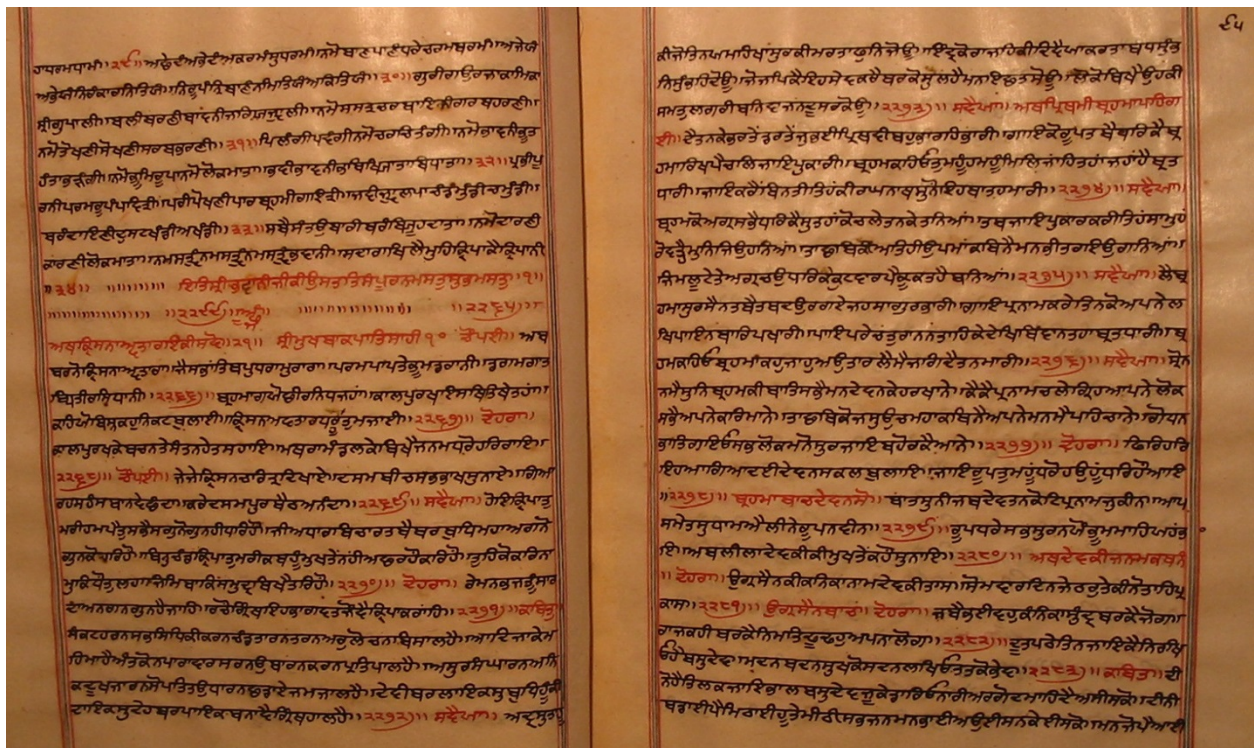
Bottom para of Khas Patra with chhand# 4801 and 4802 in Mani Singh Bir is the same which is placed at the start of 22nd Avtar of Patna Bir



Dohra : Sagal Davar as noted in folio 93 under chhand2265. But in published Dasam Granth it is Numbered as Chhand #864.This Change is noted in 1783 Colebrook Dasam Granth. See below Folio 90b of Colebrook Granth. Noting this change occurred in in 1783 AD:

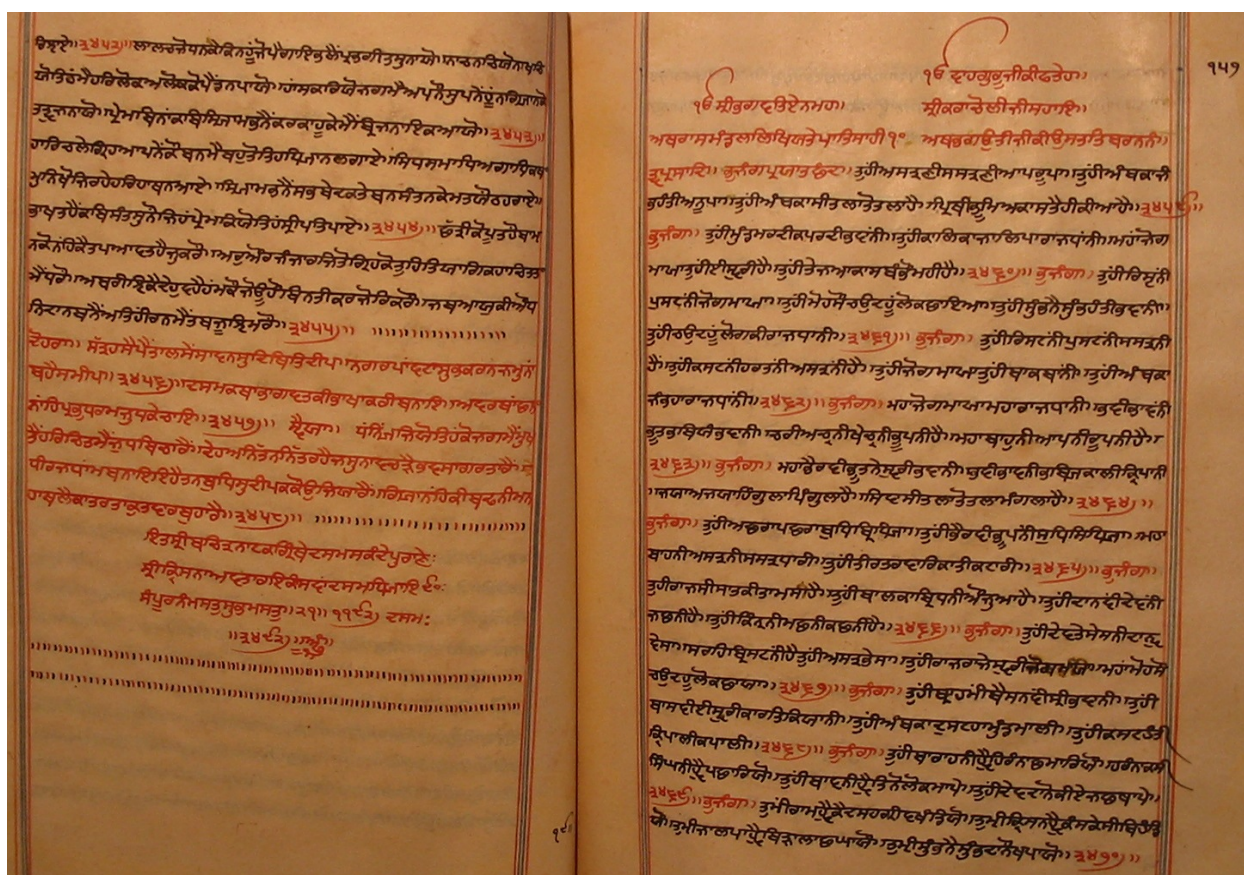


Evidence at hand shows that chhand# 1192 is a new Composition of Krishan Avtar where serial numbers of Chhands are recorded. In the Published version Krishan Avtar chhand numbers are from 1-1192, but In Patna Bir this composition's chhands are recorded from 2266 to 3492. See the folios 94b showing start and folio 158b end of Krishan Avtar In Patna Bir.



Folio 158b of Patna Bir at the end of Krishn Avtar indicates total 1192 Chhands which is equal to the published Dasam Granth. But one cannot fail to notice that in Patna Bir serial number of

chhands begin with 2266 and ends with 3492.. This change is noted in 1783 AD Colebrook Granth and Sodhak committee just copied it. Is it coincidence? What happened to chhand #1186 of Krishan Avtar composition as noted in the Khas Patra.? Why Khas Petra's chhand number was changed in Published Dasam Granth? Who changed what was written by 10th Guru Ji? When it happened? The evidence goes back to 1783 Colebrook Granth.



Additionally Randhir Singh on page 15⁵⁵ talks about more one and a Quarter lakh chhands already prepared serial wise but not entered yet. See Chhand (3924) in Khas Patra. Then Randhir Singh himself writes that actual total count of chhands in various Birs is 17,353. Why this

⁵⁵ Shabad Moorit –“Dasven Patshah da Granth Da Ithas” by Randhir singh published by SGPC,page15

discrepancy? What happened to Quarter lakh chhands per Guru's words in Khas Patra? On Page 46 of his book Randhir Singh writes about Mani Singh Bir⁵⁶ “ ਜਿਲਦ ਬਨੋਣ ਸਮੇ ਕਿਸੇ ਹੋਰਸ ਨੇ” ਸੰਮਤ ੧੭੭੦ ਲਿਖ ਦਿਤਾ ਹੈ; ਜੋ ਭਾਈ ਮਨੀ ਸਿੰਘ ਤੇ ਛਿਬਰ ਦੀਆ ਲਿਖਤਾ ਅਨੁਸਾਰ,ਸਹੀ ਸਿਧ ਨਹੀ ਹੁੰਦਾ”.It appears that Randhir Singh tried to justify the date of 1698 AD as written by Kesar Singh Chhibar for “ Chhota Janamyo Granth” but internal evidence does not support it when Khas Patra is compared with the published DG.

17. Need for more Research On This Granth which is missing the event of “Creation OF Khalsa 1699AD” Because writers admit that they are Forgetful, Scared Granth may not become voluminous and ask for Forgiveness.

Any author who understands the academic debate on Dasam Granth understands clearly that subject is difficult as authenticity is the main issue. **Which Dasam Granth to be made a base in order to have any useful discussion? The Text of Sri Dasam Granth is not fixed** and panth must settle this issue first. Sodhak committee of The Gurmat Granth Pracharak Sabha was part of Amritsar Singh Sabha with including three Singh Sabhas. They fixed the text from 32 recessions but were unable to get any authentic version as requested by Lahore Singh Sabha who had 118 associations. Therefore, Lahore Singh Sabha did not recognize the authenticity of Dasam Granth which was finally compiled by Sodhak committee. Read three articles published in their newspaper, Khalsa Akhbar, against this committee on October4th,25th & November1st, 1895. Summary of these article Indicates that Lahore Singh sabha was requesting Giani Sardool Singh, Secretary of Sodhak Committee, to find out and authenticate which is the original Dasam Granth out of various Dasam Granths Birs they used for the correction of final version. . After 114 years of sodhak committee's report **Question remains the same, where and which is the authentic version which can be traced back to Guru Gobind singh Ji or Bhai Mani singh Ji..** 1925 Gurudwara act only recommends Sikh institutions to follow only Guru Granth Sahib Ji. Sikh Gurudwara Act 1925 AD reinforces it again in Section 2 Definitions & Section 134.G (dealing with powers of committee to dismiss office- holders. Ministers & office holders must perform duties per teaching of SGGS). Therefore, there is a need of serious and honest effort of research on this issue with large data which is available now. Gurus has given us the instructions in reference to acceptance of any concept, idea or thought in Sikhism by guidance from SGGS. Therefore, recommended **“Ado Sikh Stager Kay Peary, Gave, and Sochi Bani.**

Internal evidence of dasam granth shows the writers are Forgetful and admit repeatedly being scared that detail writing may make granth large /voluminous and asking for forgiveness at

⁵⁶ *Shabad Moorit –“Dasven Patshah da Granth Da Ithas”* by Randhir singh published by SGPC page 46

many places. Read pages 254,310,354,386,570, 571 and 1273. Will 10th Guru ji or Bhai Mani can write such statements?. Some examples are as follows.

A. Writer is requesting for corrections and afraid that Granth may not become large in size/voluminous. Read below Charitar320 ((chhand 10 DG page 1273)

ਸਭ ਸੂਚਨਤਾ ਜੋ ਕਰਿ ਜੈਯੈ ॥ ਗ੍ਰੰਥ ਬਦਨ ਤੇ ਅਧਿਕ ਡਰੈਯੈ ॥ ਤਹਾਤੇ ਥੀ ਕਥਾ ਉਚਾਰੀ ॥ ਚੂਕ ਹੋਇ ਕਥਿ
ਲੇਹੁ ਸੁਧਾਰੀ ॥੧੦॥

b.I am afraid that Granth may not become large (charitar 209 chhand 60 page 1113)

ਚੋਪਈ ॥ ਯਾਤੇ ਮੈ ਬਿਸਥਾਰ ਨ ਕਰੋ ॥ ਗ੍ਰੰਥ ਬਦਨ ਤੇ ਅਤਿ ਚਿਤ ਡਰੋ ॥ ਤਾਤੇ ਕਥਾ ਨ ਅਧਿਕ ਬਢਾਈ ॥
ਭੂਲ ਪਰੀ ਤਹ ਲੇਹੁ ਬਨਾਈ ॥੬੦॥

C. Krishan Avtar chhand 834

ਕਬਿਯੋ ਬਾਚ ॥ ਦੋਹਰਾ ॥ ਧਨਖ ਤੇਜ ਮੈ ਬਰਨਿਯੋ ਕਿਸਨ ਕਥਾ ਕੇ ਕਾਜ ॥ ਅਤਿਹੀ ਚੂਕ ਮੋ ਤੇ ਭਈ ਛਿਮੀਯੋ ਸੋ
ਮਹਾਰਾਜ ॥੮੩੪॥?

D. Krishan Avtar chhand 755

ਦੋਹਰਾ ॥ ਸੱਤਹੁ ਸੈ ਪੈਤਾਲ ਮੈ ਕੀਨੀ ਕਥਾ ਸੁਧਾਰ ॥ ਚੂਕ ਹੋਇ ਜਹਤਹੁ ਸੁ ਕਥਿ ਲੀਜਹੁ ਸਕਲ ਸੁਧਾਰ ॥੭੫੫॥

E. Krishan Avtar chhand 984

ਦੋਹਰਾ ॥ ਖੜਗਪਾਨ ਕੀ ਕ੍ਰਿਪਾ ਤੇ ਪੋਥੀ ਰਚੀ ਬਿਚਾਰ ॥ ਭੂਲਿ ਹੋਇ ਜਹ ਤਹਿ ਸੁ ਕਥਿ ਪੜੀਅਹੁ ਸਭੈ ਸੁਧਾਰ
॥੯੮੪॥?

18. When Parallel Granth became a tradition at Harmander Sahib at Takhat Patna?.

Other frequently asked question is WHEN PARRALLEL GRANTH became a tradition at Harmander Sahib at Takhat Patna?. Evidence shows Charles Wilkin in 1781⁵⁷ describes in his account only

⁵⁷ Amandeep Singh Madra & Parminder Singh, Ed., *Siques, Tigers or Thieves: Eye Witness, accounts of the Sikhs* (1606-1809), Palgrave Macmillan: New York, 2004, *Early European Accounts*; Edited and annotated by Dr. Ganda Singh

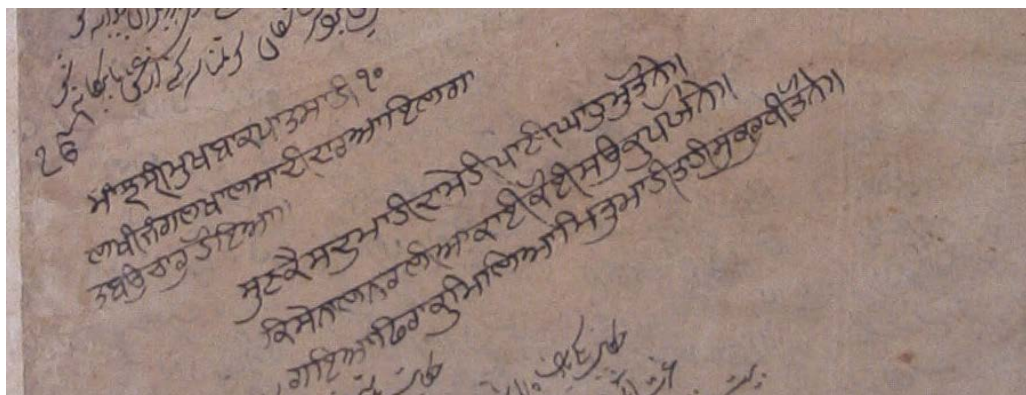
One Granth is revered. His account although refers to second Granth but does not mention of any Parallel Granth Parkash in his account. Monier William⁵⁸ 1875 clearly describes Two Parallel Granths at Harmander Sahib at Takhat Patna with a raised platform in-between two Granths. Based on above observation the answer appears to be that parallel tradition appeared sometimes after 1781AD.

18. List of Extra compositions penned as Mukhvalk Patshahi10 found in some important manuscripts which were not accepted by Sodhak committee. Why?

It a serious question which needs answer by the scholars why the following compositions found in different manuscripts were not accepted by Sodhak committee.

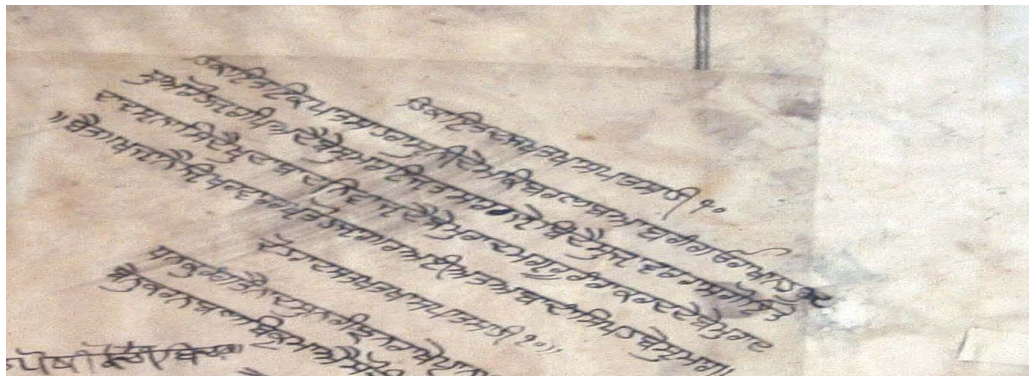
A. There are three composition which are found in Mani Singh Bir 1713 AD and Same three are in Anandpuri Bir Chhand # 97,98 and 99.

Below Maajh sri Mukh Valk Patsahi10 (sunkey sad mahi Di--- Lakhhi Jangal From Mani Singh Bir 1713AD

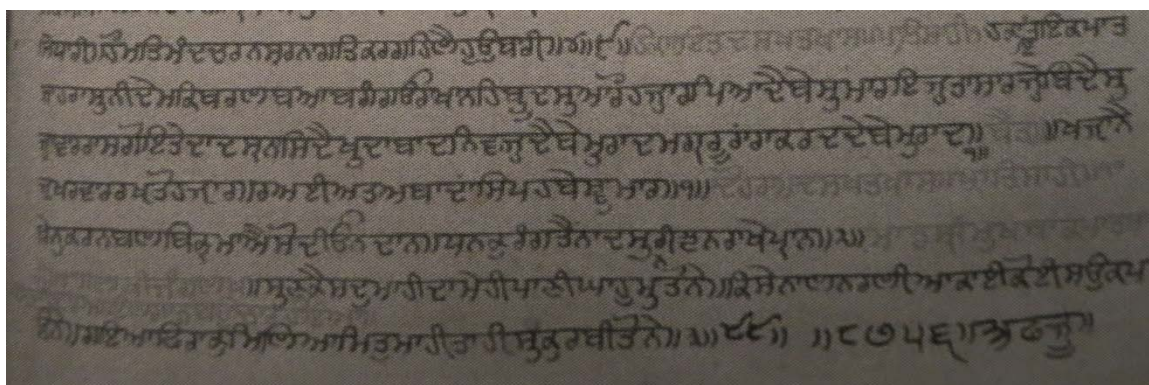
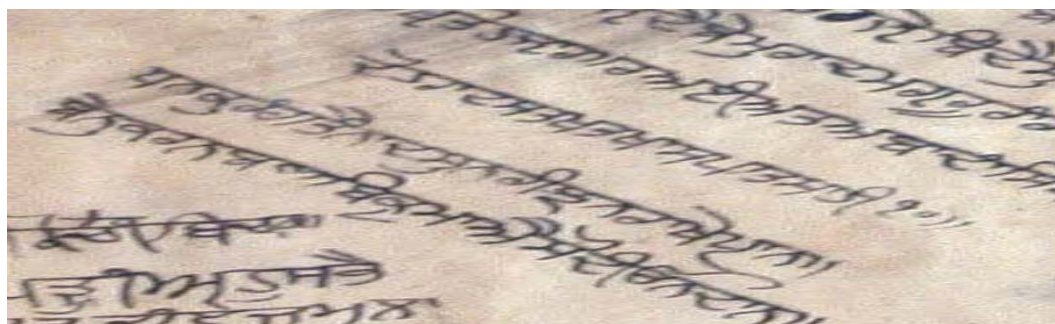


Below Hikyat Daskat Khas Patshahi 10 ਇਕ ਪਾਤਸ਼ਾਹ ਰਾ ਸੁਨੇਦਮ ----ਦਸਖਤ ਖਾਸ ॥ ਪਾਤਸ਼ਾਹੀ ੧੦
From Mani Singh Bir 1713AD

⁵⁸ Monier William " Religious thought and Life in India" Second edition London 1885.



Dohra #46 of Madav Nul Kaam Kandhla as found in Kavi Aalam Kirat Edited by Shamsheer Singh Ashok Singh Brothers 2003. Page 52



Last three verses of end folio 1905b and 1906 and Anandpuri Bir match with dohra #46 from madhav nal Kam Kandhla in reverse order dohra daskhat khas patshahi 10

After Shabad Hazara which ends in #96. Total raag shabad are nine. Raag Khyal is above chhand #43 in Asphotak Kabit. Then #97 is Persian Hakikat and #98 is kam Kandhla dohra in reverse and in end #99 as Majhh Patshahi 10

ਅਖੀਰ ਵਿਚ ਸ਼ਬਦ ਹਜ਼ਾਰੇ ਤੋਂ ਬਾਦ ਇਕ ਫ਼ਾਰਸੀ ਹਕਾਇਤ ਹੈ ਜਿਸ ਦਾ ਪਾਠ ਇਉਂ ਹੈ:

ਹਿਕਾਯਤ ਦਸਖਤ ਖਾਸ ॥ ਪਾਤਸਾਹੀ ੧੦ ॥ ਹਕਾਇਤ

ਇਕ ਪਾਤਸ਼ਾਹ ਰਾ ਸੁਨੇਦਮ ਕਿ ਬਰ ਲਬ ਆਬ ਗੰਗ ਖਾਨਹਿ ਬੂਦ ॥

ਸੁਆਰੋ ਹਜ਼ਾਰ ਪਿਆਦੈ ਬੇ-ਸੁਮਾਰ ਇਜ਼ਤਾਸਾਰ ਜ਼ੋਬਿਦੈ। ਸਜ਼ਾਵਾਰ ਰਾਸਗੋ ਇਤੇਕਾਦ

ਸ਼ਿਨਾਸਦੈ ਖੁਦਾ ਬਾਦ ਨਿਵਾਜ਼ ਦੈ ਬੇ-ਮੁਰਾਦ ਮਗਰੂਰਾਂ ਰਾ ਕਰਦੇਦ ਬੇ ਮੁਰਾਦ ॥੧॥ ਬੈਤ

ਖਜ਼ਾਨੈ ਜਿ ਖਿਰਵਾਰ ਰਾਖਤੋ ਹਜ਼ਾਰ ॥

ਰਈਅਤ ਆਬਾਦਾਂ ਸਿਪਹ ਬੇਸੁਮਾਰ ॥

ਦਸਖਤ ਖਾਸ ॥ ਪਾਤਸਾਹੀ ੧੦

ਲੇਨੁ ਕਰਨ ਬਲ ਬਿਕ੍ਰਮਾ ਐਸੋ ਦੀਓ ਨ ਦਾਨ ॥

ਧਨ ਕੁਰੰਗ ਤੋਂ ਨਾਦ ਸੁਨ ਰੀਝ ਨ ਰਾਖੈ ਪ੍ਰਾਨ ॥੨॥

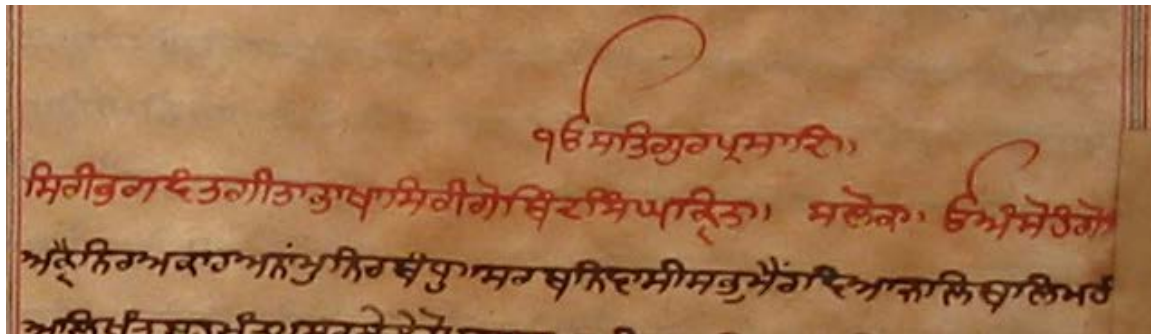
ਇਸ ਤੋਂ ਅਗੇ ਹੈ 'ਮਾਝ ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸਾਹੀ ੧੦॥ ਲਖੀ ਜੰਗਲ ਖਾਲਸੇ ਦੀਦਾਰ ਆਇ ਲਗਾ ...' ਵਾਲਾ

B. There are many other composition as noted below which are found in Patna Dasam Manuscript 1698AD which were also rejected by Sodhak committee.

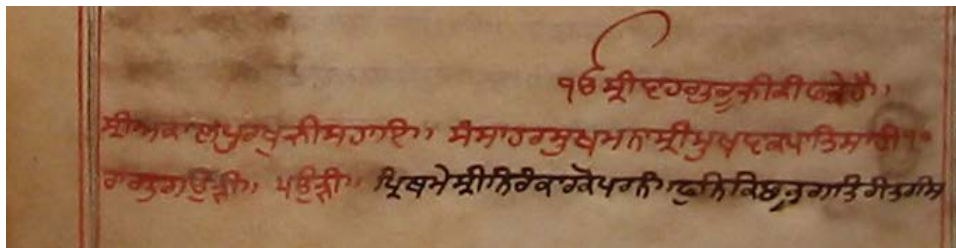
Below Patna Dasam Granth Manuscript 1698AD Asphotak Kabits



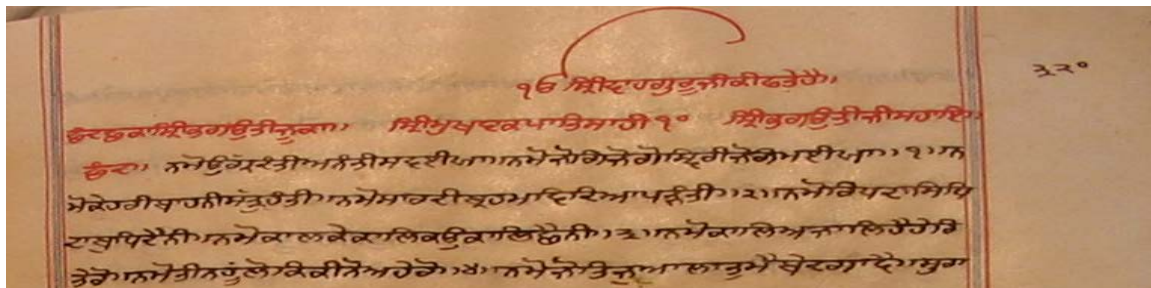
Below Patna Dasam Granth Manuscript 1698AD Sri Bhagwant Gita Sri Gobind Singh Krit 1800 saloks



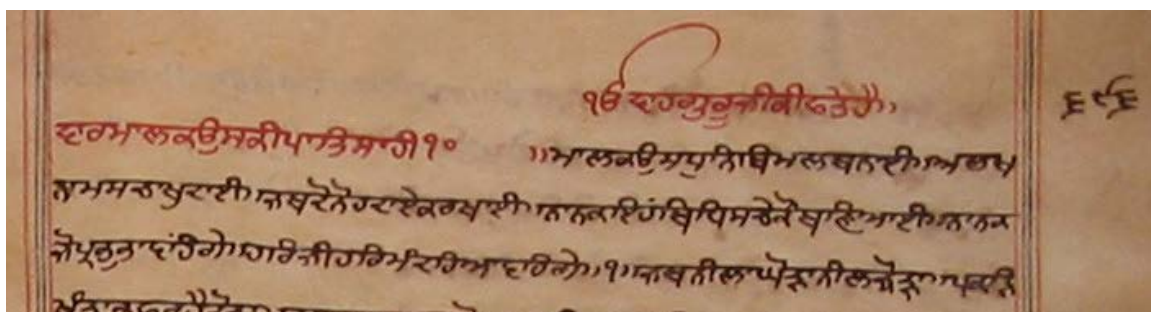
Below Patna Dasam Granth Manuscript 1698AD Sansahar Sukhmana patshi 10



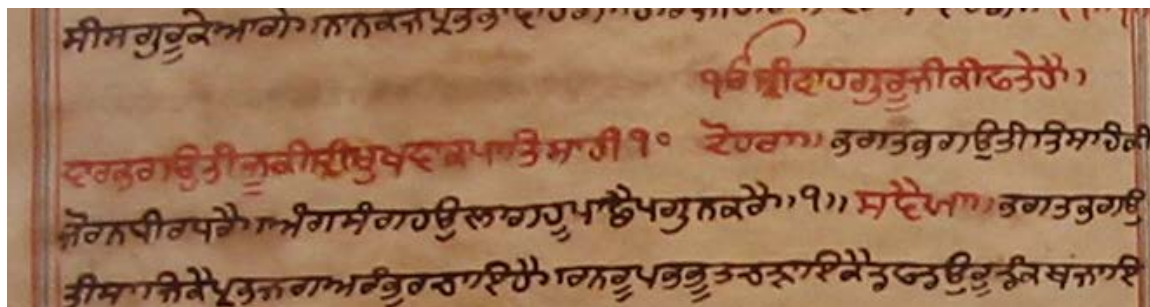
Below Patna Dasam Granth Manuscript 1698AD Chhand Chhaka Sri Bhagauti Ju ka. NAMO UGRADANTI
137 Saloks,



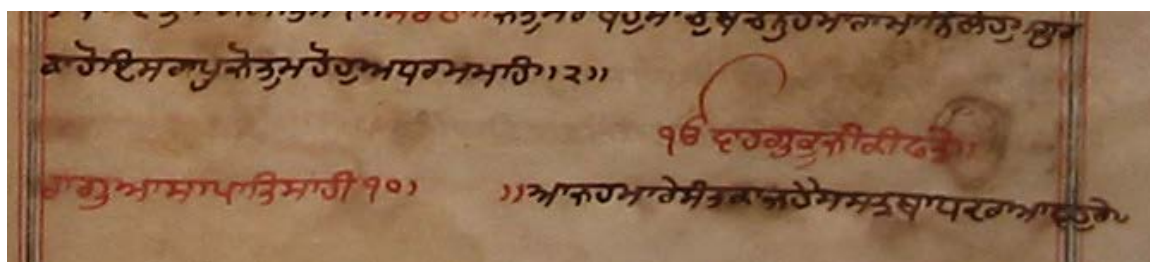
Below Patna Dasam Granth Manuscript 1698AD Asphotak Kabits Vaar Malkauns patshi 11 saloks



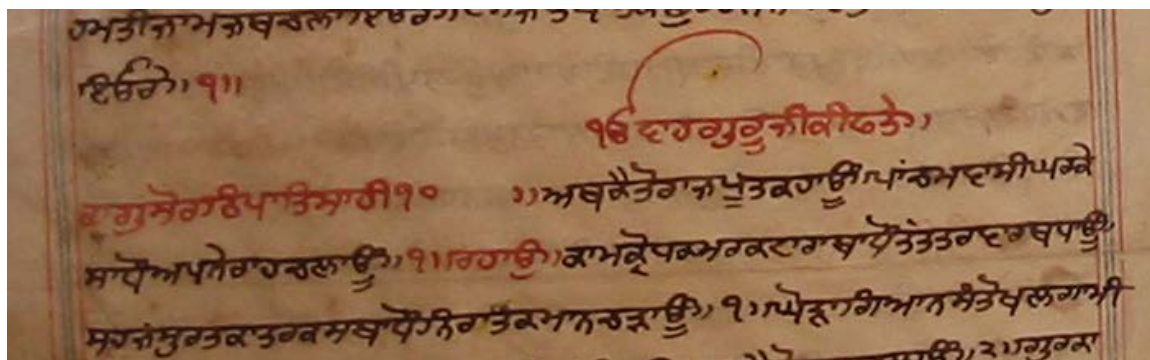
Below Patna Dasam Granth Manuscript 1698AD Asphotak Kabits *Var Bhagauti Ji Ku Sri Mukhvak Patshahi 10*. 6 swaeys



Below Patna Dasam Granth Manuscript 1698AD Asphotak Kabits *Raag Asa Patshahi 10*. (9 Salokas)



Below Patna Dasam Granth Manuscript 1698AD Asphotak Kabits *Raag Sorathi Patshahi 10*. (5 Salokas)



Dr. Balwant Singh⁵⁹ GNDU evaluated this manuscript and wrote his paper “Search into the History of Text of Dasam Granth some excluded compositions “**His conclusion on these excluded composition in his paper was as follows.** On close examination we find that either *Sri Mukhvak Patshahi 10* or *Patshahi 10* have been employed in the headings of these compositions. The author makes use of the word 'Gobind' both as a pen-name and as standing for the first person. He claims that there is no difference between Gobind, the author and Guru Nanak, the founder of Sikhism. He alludes to the creation of Khalsa, its custom of uncut hair, its

⁵⁹<http://www.globalsikhstudies.net/pdf/Balwant%20Singh%20Search%20into%20the%20History%20of%20the%20Text%20of%20Dasam%20Granth.pdf>

divine mission to destroy the tyrants, and the establishment of a new religion i.e. the Khalsa. These factors suggest that the author of these compositions is no else but Guru Gobind Singh. But before arriving at such a conclusion we will have to take into account several other factors also. Instead of taking the above claims on their face value we have to look into their genuineness. The manuscript in question is a prized possession of Takht Patna Sahib and is very unique and valuable for the study on Dasam Granth. As described earlier it contains a horoscope of Guru Gobind Singh wherein the year of birth has been tempered with. Originally it was 1726 BK. But it has been over written and corrected a swell to make it 1723 BK. According to S. Pal Singh Purewal, a world renowned expert of almanac, the astronomical features mentioned in the horoscope do not match with the year of 1723 BK. but fit well into the year of 1726 BK. Obviously it is forged a forged document. It proves that the scribe of this manuscript did not know the correct date of birth of Guru Gobind Singh. This single fact severely erodes the credibility of the manuscript and its compositions originating from the Tenth Master.

These writings present Guru Gobind Singh as a staunch devotee of the goddess. He has also been depicted as a strong believer in the incarnation of Vishnu, the Lord Krishna. These writings not only place Guru Gobind Singh in the tradition of Hindu Avatars but also equate his exploits with that of Lord Krishna and *Nihkalank Avatar*. The author explains the mission of Guru Gobind Singh and of his Khalsa in the light of the message of Gita. The main theme of some of the writings is to present Guru Gobind Singh in the form of another *avatar* of Vishnu. These compositions also betray author's strong belief in the Brahmanical system of *varna ashram*. All these beliefs and practices had been discarded away long ago by the Sikh Gurus. From the literary aspect, the originality and quality of poetic expression of some of the writings hinges upon plagiarism. The author's knowledge of *Gurbani* is not of much value. He wrongly attributes Guru Arjan's *Sukhmani* to Guru Nanak. The use of pen-name of 'Nanak' puts these writings in the category of *Kachi-bani*, which is highly improbable on the part of Guru Gobind Singh. A close reading of these compositions proves that Guru Gobind Singh was a highly prejudiced person, a Hindu fanatic who carried deep rooted grudges against the Muslims. Guru Gobind Singh is presented as an enemy of the Muslims and protector of the Hindus. All these factors dissuade us to attribute these writings to Guru Gobind Singh.

On the basis of internal evidence, one can say that the author of these compositions was closely connected with the author of *Chaubis Avatar* and the *Chandi Charitar* of Dasam Granth. However the issue remains what is the source of these writings? Why did they not found a place in the Dasam Granth. The foregoing analysis reveals that there existed some recensions of Dasam Granth which did not found favor with the Sodhak Committee. Similarly, these recensions have remained out of the purview of majority of the scholar's writings on Dasam Granth. The Sodhak Committee's criteria to include or not to include the writings was not based on any critical norms or academic standards but rested upon arbitrariness. The chief reason for the exclusion of *Sansahar Sukhmana* and *Malkaus di Var* was their absence from majority of the manuscripts that Sodhak Committee had taken to fix the text of Dasam Granth. The *Bhagwant Gita* was rejected because in the view of Sodhak Committee its author, instead of Guru Gobind Singh, was someone else. Similarly, the *Chhand Chhaka Bhagauti Ji ka* was dispensed with as it impatiently beseech the goddess for help.⁶³ How much the members of Sodhak Committee were academically qualified? What type of authority they enjoyed? How far they had applied the critical norms to fix the text of the Dasam Granth? The story does not end here. The text of Dasam Granth got expanded with the addition of *Asfotak Kabit Swayyes*. There was no Panthic debate on it but private publishers took the decision to expand the text. The history of Dasam

Granth in its present form is still not clear. The critical text of it has not yet been fixed. These are some of the issues which are wide open for debate within the Panth. However before entering into any debate all these issues demand academic attention. Instead of taking the whole corpus, each composition or even its parts should be taken for critical analysis. The history and critical text of each of the compositions that are available in the various recessions demand textual analysis which in return may be beneficial to resolve the contentious issues concerning Dasam Granth. Comprehensive and exhaustive academic input coupled with discussions with an open mind is the only way to resolve the issue. Any individual howsoever wise should desist from enforcing his/her personal views on the whole Sikh Panth. Sri Akal Takht Sahib and S.G.P.C. are the competent authorities to take the decision in the larger interest of the Panth in this regard.

20.Conclusion

Based on the historical, textual and academic analysis of various available Dasam Granth manuscripts/birs. It becomes obvious that there was no Bir/Granth/manuscript matching standard version of Dasami Patshahi Da Granth or Bachitar Natak Granth with fixed compositions/contents and arrangement as published after correction of 32 Granths was present anywhere prior to the 18th century in Panjab or Delhi Gurudwaras/institution as parallel granth. By history or any Textual basis no manuscript can be associated with Bhai Mani Singh Ji, Baba Dip Singh Ji or 10th Guru Ji. Evidence also shows Individual compositions like Chritro Pakhyon, Chaubis Avtar, and composition like Bachitar Natak (with 14 Cantos), composition now known as Khalsa Mehman can be noted mentioned in Literature of 18th century. Per Giani Gian Singh there was some Bani of Guru Gobind Singh, but it remained in separate sheets and not in any one granth. But who compiled them together by inserting Bani and some other writings of Patshahi 10 and other similar Chhands which were popular in Sikh usage (Gutkas or oral remembrance of Sikh families) into this heterogeneous Gurumukhi Dasami Patshahi Da Granth with no sanctification by 10th Guru Ji. Every written literature must be evaluated in reference to History and textuality. Historical sources attest to the evidence that Charles Wilkin in 1781 writes in his account to translate at some future period the Granth “which appeared later” he saw in Hindoostan with many Sanskrit words in 1781 AD at Patna. It was only in 1805 AD that this Gurumukhi Dasami Patshahi Da Granth completed in 1783 AD now categorized as MSS D5 Punjabi/Colebrook HT in British library, appeared on the scene. Malcolm in his account reports that he could get only a copy of Sri Guru Granth Sahib Ji from Punjab with difficulty and he used Dasami Patshahi Ka Granth procured by Colebrook with indefatigable Research where

opening folio in Devnagri with notation at the top in Devnagri “Dasmi Patshahi Ka Granth”. According to history Henry Colebrook never came to Punjab to look for this Granth. Patna was important city of Bengal State under British influence at that Time. Therefore, it appears that Colebrook assisted in creating/ compiling/researching this Granth and titling it as “Dasmi Patsha Ka Granth” the procuring it from probably from Nirmalas Atma Ram at Calcutta and Mahants of Patna where Charles Wilkin went earlier in 1781A.D. Property of this Gurudwara in Calcutta was registered under Takhat Patna. Colebrook then deposited the Granth in British Library Where Charles Wilkin was a librarian. The earliest evidence of the presence of this Bir is available in Malcolm’s book, “Sketch of the Sikhs.” History indicates that in early 1800,s

- Britishers started enjoying the fast declining fortunes of Mughals at Delhi but has to face recently rising strong Sikh Power In North. They knew real power and history of Sikhs in North lies in gathering around with Strong Belief in Shri Guru Granth Sahib Ji. Based on evidence they probably assisted in creating/compiling and promoted “Dasmi Patshahi Ka Granth” to gain entry in Punjab and expand their Kingdom for Missionary and Political Purpose. Malcolm assisted this Granth to be transplanting it in Punjab Gurudwaras through Nirmalas & Shahids during the period of Sikh Raj to create confusion/ division among Sikhs and for future Christian missionary work by decreasing the concept of “AKAL” as enshrined in Guru Granth sahib.. On the basis of the recognized academic parameters for establishing the Authenticity’ of old manuscripts, one finds that the current standard Dasam Granth 444 Nanakshahi/1913AD published from corrections of sodhak committee, in fact is a copy of the Colebrook Bir(MSS D5 Punjabi) . The Current standard Dasam is identical in contents with minor variations of three extra shabads in Shabad hazarey, 5extra baints in last Hikaiat and one chhand in Krishan avtar as outlined above which is not of any statistical value. Copy of Colebrook Dasam Granth can be seen at Takhat Nander Sahib(Sarup#8 Budha Dal Patiala written on one opening blank folio) Other Copy of Colebrook type undated manuscript is also present at the seat of Sahib Singh Mahant from Damdhan at “Dhamdhan sahib Gurudwara” associated with 9th guru,s Visit. This place is now in State of Haryana near Panjab Border near City of “NIRVANA”. Giani sahib singh is same person who is quoted by GB singh In his book “Prachin Biran” page 321 which reads “ Dashmesh Pita ney Anandpur sahib Vikhay Banno Bir Da Utara Kita”. There is no historical evidence to support Giani sahi Singh statement. Digitalized copies of both the above manuscripts now can be seen in Panjabi Universty and Guru Nanak Dev Universty. There is no evidence to support that Guru Gobind Singh Ji wrote, authenticated or sanctified any “Gurumukhi Dasami Patshahi Da Granth’ Colebrook type with his Dastay Mubarak as was done by him in case of Damdami Version of Sri Guru Granth sahib Ji in sabo Talwandi 1706 and finally sanctified In Nander 1708 AD. There is also no evidence to associate currently standard dasam granth Granth to be compiled by Bhai Mani Singh or Baba Deep Singh. Current print version of Dasam Granth is a piece of Sikh literature like many other books in Sikh history which does contain Nit Nem compositions of Sikhs as sanctioned In Sikh Rahat Mardaya. This was the Gigantic task before Sikh Leadership in 1920,s A.D. There were

many groups and Rehat Maryadas at that time. They decided whatever they found best based on oral evidence practiced by family to family and whatever written sources available to them at that time and settled the issue once for all . They confirmed Sikh concept of Guru Panth and GURU Granth. Bani of S.G.G.S. is the sole Guru for Sikhs and a sole canon to accept any idea, concept, suggestion, and any writing. Based upon above doctrine, Banis of 10th Guru that has been accepted in Sikh Rehat Maryada which got accepted/sanctified by Guru Panth (1927-1936) are final and unquestionable. Jaap Sahib, 10 Swaeyas (swarg Sudu Waley 21-30 Akal Ustit), Chaupai, 1st pauri of Ardas, Dohra and Sweyas in REHRAS (as sanctioned in RehatMaryada). Additionally Others compositions including Akal Ustit (except Chhand 201-230),Khalsa Mehma, 33 Swaeyas, Shabad Hazarey and Zafarnama are Banis / writings of 10th Guru as their interpretation matches with idea, content and message of SGGS. **“Khalsa Panth” is the only Sikh entity that is collectively authorized to make / accept any changes based upon the doctrines enshrined in S.G.G.S. acceptable to the Guru Panth as finalized by the 10th Guru before his demise on October, 1708 A.D.**

The author agrees with Giani Gian Singh who wrote in Panth Parkash 1880AD that “The Granth that is now known as that of the 10th Guru. There was no Bir of this Granth during the time of the Guru. Banis remained separated here and there”. Bhai Kahn Singh Nabha 1931AD writes in Mahan Kosh that “ignorant and Manmauji has written many Birs of Dasam Granth who have made them meaningless. He lamented that no Guru’s Premi tried to do any corrective remedy so far”. Dr. Balbir Singh M.A. ,Ph.D.1967 again concludes “ Still Detail Inquiry and research needs to be done on Dasam Granth enlightening all aspects and great efforts must be made to do so” as outlined above. Randhir singh documents that 3 of Birs whose Nishani is given in Giani Giani Singh account Read Shabd Moorat¹page 51 and 52 below could not be found neither original nor even in copy. Only fourth one was at Moti-Bagh which was copy of a patna Bir written by charat singh written after 1775AD(samat 1832).Per Jaggi it had no colopan. Moti bagh Bir was supposed to be the copy. Any how it was also Lost during Blue star in 1984AD. So, all 4 Birs whose Nishani is given in Giani Giani Singh account including the one mentioned by Kahan singh Nabha are not found anywhere. Randhir Singh writes on page 52 In Shabad Moorit that he saw 1783AD(samat 1840) Bir of Dasam Granth in Calcutta Gurudwara “Chhota Sangat Tula Patti” which matched Published Dasam Granth of Sodhak Committee.

Authenticity of the current standard version of Dasam Granth as corrected & compiled by Sodhak Committee in 1897 needs a thorough history and Gurmat based independent inquiry in light of above historical and Textual evidence. Text of dasam Granth must be fixed. Based on above academic Evidence British participation cannot be ignored in further research on Dasam Granth authenticity. Sikhs lost their Kingdom to British and Last Sikh prince was converted to Christianity. A committee formed of Panthic scholars of all shades needs to be constituted under the guidance of SGPC and Sri Akal Takhat to act as soon as possible. Sri Akal Tact and the Singh Sahibans at Darbar Sahib Amritsar have already rejected the Chritropakhyan in their letter #36672 August 3rd 1973 issued by Gurbax Singh secretary Dharam Parchar committee S.G.P.C. with their opinion that “Chritropakhyan is not Dashmesh Bani. The Pakhyans are in fact copies of old Hindu Mythhas Stories”. They must take a fresh look at other spurious Banis purposely lumped together and attributed to Guru Gobind Singh Ji.

The author is in complete agreement with Gurmata #1 passed from Sri Akal Takhat on June 6th 2008 “Tercentenary (300th Gurta Gaddi Diwas) of Sri Guru Granth Sahib’s coronation is a golden opportunity for the entire Sikh Panth, to submit in faith to the ideal of oneness of **“Guru’s Granth-Guru Panth.”** In obedience of Guru Gobind Singh Ji’s last command **“Accept Granth As Guru. This is my order for the Panth.”** The Sikh Panth has always stood by it and has been consistently blessed with guidance by living Light, eternal Guru for the solution of every national crisis. **The current controversy about the Dasam Granth is totally uncalled for. No one has any right to create controversy about the specific writings contained in Dasam Granth that have been recognized and accepted by the Sikh Panth for Sikh Code of Conduct, prescribed recitation in daily prayer and Sikh baptismal(Khandey De Pahul). Be it known to the entire Sikh Panth that Sri Dasam Granth is an integral part of Sikh literature and history but, Guru Gobind Singh Ji did not recognize it equal to Sri Guru Granth Sahib Ji. Since, he bestowed Guruship only on Sri Guru Granth Sahib, therefore, no other Granth can be installed along with Sri Guru Granth Sahib”.**

Sikhism is an integrated religion with unity of Sikh thought between the first and tenth Guru. Only venerable Granth for the Sikhs is Guru Granth Sahib. Sikh Nation has only One Granth (Sri Guru Granth sahib Ji), One Panth and One Guru Panth approved Rehat Maryada.

After review of all above dated and undated manuscripts in my opinion so called three 17th century and three 18th century manuscripts with internal dating of 1687, 1688, 1695, 1696 and 1698 and Zafarnama (1706AD) has many Historical and Textual problems as noted above. Therefore they are questionable on academic basis and need more investigation about their Authenticity. HISTORY AND TEXT of so called earlier DG Manuscripts shows that based on evidence "Granth with title as Sri Dasam Granth/or Dasam Patshahi Sri Guru Granth Sahib Ji " was standardised and first appeared IN 1783 AD. During life time of Guru Gobind Singh Ji no evidence supports that he sanctified any such writings/ Granths. Bhai Mani Singh Ji wrote Damdama version of Guru Granth Sahib Ji in 1706 AD with final standardization under guidance of Guru Gobind Singh Ji which was sanctified in 1708AD as the only Guru for the Sikhs onwards.

Summary, in my opinion based on history and textual evidence anthology that became known as the Dasami patshahi da Granth appeared first time in 1783AD when genuine works of Guru Gobind Singh got compiled with other compositions in Dasam granth with fixed arrangement of compositions and its contents. Later on sodhak committee in 1897AD fixed the final current standard version which was first published in 1900AD but now available only is 444 nanakshi/1913AD printed located now at Sikh reference library Amritsar which was used by Dr. Astha. **British interest in the Dasam Granth and their efforts to promote it have not come under the focus of scholars so far. It needs serious investigation which in turn may yield significant data to understand the formation of standard/current Text version of Dasam Granth.**

* Draft of my Paper read on 12th May 2013 UC Riverside International Sikh conference. Authenticity of Standard/ Current Printed Version of Dasam Granth discussed. Updated May 2014 after Dr. Kamalroop Lecture at UC Riverside. This is part of my ongoing still unfinished study on this subject. At conference Details of History and Textual evidence of important Dasam Granth Manuscripts in 1698 AD Patna Dasam Granth, 1713AD Mani Singh Bir Delhi, Anandpuri Bir, Chritrovakhyyan MS 783 Punjab University Chandigarh 1723 AD (1780 samat) and 1765AD Patna Missal Dasam Granth and 1783AD Cole Brook Dasam Granth and 1847 Devnagri Dasam Granth presented and Discussed, Will update this study with other additional history and Textual evidence from other Dasam Granth Manuscripts as noted in beginning of this paper when any committee is constituted by SGPC or Sri akal takhat sahib. This paper was read initially at Panjabi University Patiala, Dept Guru Granth Sahib Studies and Dept. Guru Nanak Studies at GNDU In Dec 2003. Gurmata June 2008 and other new academic information Updated. For Quoting from this study contact the author.

The critical text of Dasam Granth has not yet been fixed and critical edition/deletions can be made by a committee by consulting all the available texts of Dasam Granth now available. There are many issues which are wide open for debate within the Panth. Author respects everybody's opinion on the issue. Sri Akal Takht Sahib and S.G.P.C. are the competent authorities to take the decision on the Sikh Affairs in the larger interest of the Panth. On the issue of Dasam Granth they have already done so by issuing a Gurmata to the Sikh Sangat world over on June 6th, 2008 which is posted on the SGPC web. www.sgpc.net. Avtar Singh Makkar, President SGPC, has already made a statement on Feb 14, 2010 (see Ajit Newspaper, Feb 15, 2010). That SGPC will constitute a High level committee to settle Dasam Granth issue. Jathedar Gurbachan Singh has made a similar statement on March 26th (see Ajit Newspaper, March 27, 2010) and has requested all concerned to send their opinion based on evidence to Sri Akal Takhat Sahib.

For more Sources of literature on Dasam Granth click on

<http://www.globalsikhstudies.net/pdf/Sources%20of%20literature%20on%20Dasam%20Granth%20-Jasbir%20Singh%20Mann%20April%201st%202008.pdf>